

(1)
APOCRYPHA

I. ESDRAS.

CHAP. I.

¹ Josias his charge to the priests and Levites. ⁷ A great pass-over is kept. ³² His death is much lamented. ³⁴ His successors. ⁵³ The temple, citie, and people are destroyed. ⁵⁶ The rest are carried unto Babylon.

²⁴ King.
^{23. 21.}
² Chr.
^{35. 1.}



And Josias held the feast of the pass-over in Jerusalem unto his Lord, and offered the pass-over the fourteenth day of the first moneth.

² Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

³ And he spake unto the Levites the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

⁴ And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

⁵ According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignitie of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

⁶ Offer the pass-over in order, and make ready the sacrifices for your brethren, and keep the pass-over according to the commandment of the Lord, which was given unto Moses.

⁷ And unto the people that was found there, Josias gave thirty thousand lambs, and kids, and three thousand calves: these things were given of the kings allowance, according as he

promised to the people; to the priests, and to the Levites.

⁸ And Helkias, Zacharias, and Syelus, the governours of the temple, gave to the priests for the pass-over, two thousand and six hundred sheep, and three hundred calves.

⁹ And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the pass-over, five thousand sheep and seven hundred calves.

¹⁰ And when these things were done, the priests & Levites having the unleavened bread, stood in very comely order according to the kindreds,

¹¹ And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

¹² And they roasted the pass-over with fire, as appertaineth: as for the sacrifices, they sod them in bras pots, and pans with a good savour,

¹³ And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren the sons of Aaron.

¹⁴ For the priests offered the fat untill night: and the Levites prepared for themselves, and the priests their brethren the sons of Aaron.

¹⁵ The holy fingers also, the sons of Alaph, were in their order, according to the appointment of David, to wit, Alaph, Zacharias, and Jeduthun, who was of the kings retinue.

¹⁶ Moreover the porters were at every gate, it was not lawfull for any to go from his ordinary service: for their brethren the Levites prepared for them.

¹⁷ Thus were the things that belonged

|| Or, Jehiel.

|| Or, five hundred calves, 2 Chr. 35. 9.

2 Chr. 35. 12. and 6 of the bullocks.

|| Or, with good speed, or willingly, 2 Chr. 35. 13.

2 Chr. 35. 15. of David and Alaph.

2 Chr. 35. 15. the kings serv.

2 longed to the sacrifices of the Lord accomplished in that day, that they might hold the pass-over,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present, held the pass-over at that time, and the feast of sweet bread seven days.

20 And such a pass-over was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a pass-over as Josias, and the priests and the Levites, and the Jews held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this pass-over kept.

23 And the works of Josias were upright before his Lord, with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and ^{||} did wickedly against the Lord above all people and kingdoms, and how they grieved him ^{||} exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias, it came to pass that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee: for my war is upon Euphrates, and now the Lord is with me, yea the Lord is with me, hastening me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Je-

remie, spoken by the mouth of the Lord:

29 But joyned battle with him in the plain of Magiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak: and immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot, and being brought back to Jerusalem, died, and was buried in his fathers sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremie the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day; and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachim the son of Josias, and made him king in stead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt depose him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold.

37 The king of Egypt also made king Joachim his brother king of Judea and Jerusalem.

38 And he bound Joachim & the nobles: but Zarcas his brother he apprehended, & brought him out of Egypt,

39 Five

39 Five and twenty years old was Joachim when he was made king in the land of Judea and Jerusalem, and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him unto Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness, and impiety, are written in the chronicles of the kings.

43 And Joachim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon, with the holy vessels of the Lord,

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old, and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremie from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled, and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea even within the compass of their holy temple, and spared neither young man nor maid, old man nor child among them, for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the kings treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, brake down the walls of Jerusalem, set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him & his children, till the Persians reigned, to fulfill the word of the Lord spoken by the mouth of Jeremie:

58 Untill the land had enjoyed her sabbaths, the whole time of her desolation shall she rest untill the full term of seventy years.

CHAP. II.

Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

IN the first year of Cyrus king of the Persians, that the word of

|| Or, were ungodly.

|| Or, sensibly.

* 2 Chr. 35. 20.

* 2 Chr. 36. 4. 5. Jehoiachin, or Eliakim.

3

* Jer. 25. 11. and 29. 10.

|| Or, keep sabbath.

* 2 Chr. 36. 22. Ezra 1. 1, &c.

4 the Lord might be accomplished that he had promised by the mouth of Jeremie;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians, The Lord of Israel the most high Lord, hath made me king of the whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those, I say, that are his neighbours) with gold and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea, and of the tribes of Benjamin stood up: the priests also and the Levites, and all they whose minde the Lord had moved to go up, and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he

delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governour of Judea.

13 And this was the number of them, A thousand golden cups, and a thousand of silver, censers of silver twenty nine, vials of gold thirtie, and of silver two thousand four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 ¶ But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beelthumus, and Semellius the secretarie, with others that were in communion with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem, these letters following;

17 To king Artaxerxes our lord, thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their counsel, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem (that rebellious and wicked cite) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this cite, and the walls thereof be made up again, they will not onely refuse to give tribute, but also rebell against kings.

20 And forasmuch as the things pertaining to the temple are now in hand,

hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent, that if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt finde in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this cite was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king) that if this cite be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beelthumus, to Semellius the scribe, and to the rest that were in communion, and dwellers in Samaria and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me: therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning, practising against kings.

27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it:

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that

were in communion with them, removing in haste towards Jerusalem with a troop of horse-men, and multitude of people in battel aray, began to hinder the builders; and the building of the temple in Jerusalem ceased untill the second year of the reign of Darius king of the Persians.

CHAP. III.

4 Three strive to excell each other in wise speeches.
9 They refer themselves to the judgement of the king.
18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

3 And to all the governours and captains, and lieutenants that were under him, from India unto Ethiopias, of an hundred twenty and seven provinces.

4 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

5 Then three young men that were of the guard, that kept the kings body, spake one to another,

6 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser then the others, unto him shall the king Darius give great gifts, and great things in token of victorie:

7 As to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

8 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

9 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

10 And said, that when the king is risen, some will give him the writings, and

† Heb. substance, Ezra 1. 6.

† Gr. Shaftha- zar: the first part of the word is written corruptly joined to the word going before, Ezr.

1. 8. † Heb. knives, Ezra 1. 9.

1. 10. but four hundred and ten.

1. 11. but five thousand four hundred.

1. 12. Ezra 4. 7. † Balmus and the name

which followeth, is but an epithet to the former, Ezr.

4. 9. † Shimbai, Ezra 4. 8.

4. 8.

4. 8.

4. 8.

4. 8.

6 and of whose side the king and the three princes of Persia shall judge, that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest, but above all things, truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their writings and delivered them unto him, and so he read them.

14 And sending forth, he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

15 And sat him down in the || royal seat of judgement, and the writings were read before them :

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your minde concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to erre that drink it :

19 It maketh the minde of the king, and of the fatherless child, to be all one : of the bond-man and of the freeman, of the poor man and of the rich :

20 It turneth also every thought into jollity and mirth, so that a man remembreth neither sorrow nor debt :

21 And it maketh every heart rich, so that a man remembreth neither king nor governour, and it maketh to speak all things by talents :

22 And when they are in their

cup, they forget their love both to friends and brethren, and a little after draw out swords :

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his rest.

CHAP. IIIL

1 The second declareth the power of a king. 14 The third the force of women, 33 and of truth. 41 The third is judged to be wisest, 47, and obtaineth letters of the king to build Jerusalem. 58 He prayeth God, and sheweth his brethren what he had done.

Then the second that had spoken of the strength of the king, began to say,

2 O ye men, do not men excell in strength, that || bear rule over sea || Or, have the command and land, and all things in them?

3 But yet the king is more mighty : for he is lord of all these things, and hath dominion over them, and whatsoever he commandeth them, they do.

4 If he bid them make war the one against the other, they do it : if he send them out against the enemies, they go, and break down mountains, walls, and towres.

5 They slay and are slain, and transgress not the kings commandment : if they get the victorie, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no souldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compell one another to pay tribute unto the king.

7 And yet he is but one man : if he command to kill, they kill ; if he command to spare, they spare :

8 If he command to smite, they smite;

smite ; if he command to make desolate, they make desolate ; if he command to build, they build :

9 If he command to cut down, they cut down ; if he command to plant, they plant.

10 So all his people and his armies obey him : furthermore he lieth down, he eateth and drinketh, and taketh his rest :

11 And these keep (watch) round about him, neither || may any one depart, and do his own business, neither disobey they him in any thing. || Or, can.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither || Heb. is it wine that || excelleth ; who is it then that ruleth them, or hath the lordship over them? are they not women? || of force.

15 Women have born the king and all the people, that bear rule by sea and land.

16 Even of them came they : and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men, these bring glory unto men ; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman, which is comely in favour and beaute?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her ; and have not all men more desire unto her, then unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father

that brought him up, and his own country, and cleaveth unto his wife;

21 He sticks not to spend his life with his wife, and remembreth neither father nor mother, nor country.

22 By this also you must know, that women have dominion over you : do ye not labour and toyl, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob, and to steal, to sail upon the sea, and upon rivers;

24 And looketh upon a lion, and goeth in the darknes ; and when he hath stolen, spoiled and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better then father or mother.

26 Yea many there be that have || run out of their wits for women, and || Or, become servants for their sakes. || Or, grown desperate.

27 Many also have perished, have erred, and sinned for women.

28 And now do ye not beleeve me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the kings concubine, the daughter of the admirable || Bartacus, sitting at the right hand of the king, || Josaphus Antiq. lib. 11. cap. 4. Rabfaces Themaf.

30 And taking the crown from the kings head, and setting it upon her own head ; she also stroke the king with her left hand.

31 And yet || for all this, the king gaped and gazed upon her with open mouth : if she laughed upon him, he laughed also : but if she took any displeasure at him, the king was fain to flatter, that she might || be reconciled to him again. || Or, be friends with him.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another : so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth || calleth upon the truth, and the heaven blesteth it, all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth it endureth, and is always strong, it liveth and conquereth for evermore.

39 With her there is no accepting of persons, or rewards, but she doeth the things that are just; and refraineth from all unjust and wicked things, and all men do well like of her works.

40 Neither in her judgement is any unrighteousness, and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace: and all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wise, and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow which thou hast vowed, to build Jerusalem in the day when thou camest to thy kingdom.

44 And to send away all the vessels that were taken away out of Jeru-

salem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple which the Edomites burnt when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thy self: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the king of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedarwood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor || treasurer, should forcibly enter || Or, steward.

50 And that all the country which they hold, should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer seventeen)

53 And

53 And that all they that went from Babylon to build the city, should have free libertie as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the cite, || pensions and wages.

57 He sent away also all the vessels from Babylon that Cyrus had set apart, and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven, toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victorie, from thee cometh widome, and thine is the glorie, and I am thy servant.

60 Blessed art thou who hast given me widome: for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers; because he had given them freedom and libertie

63 To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

CHAP. V.

4 The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

After this were the principal men of the families chosen according to

their tribes, to go up with their wives, and sons, and daughters, with their men-servants and maid-servants, and their cattel.

2 And Darius sent with them a thousand horse-men, till they had brought them back to Jerusalem safely, and with musical (instruments) of tabrets and flutes.

3 And all their brethren played, Joseph, and he made them go up together with them.

4 And these are the names of the men which went up, according to rob their families, amongst their tribes, after their several heads.

5 The priests the sons of Phinees, the tribe the son of Aaron: Jeshus the son of Josedec, the son of Saraia, and || Joseph the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia, in the second year of his reign, in the moneth Nisan, which is the first moneth.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own cite, who came with Zorobabel, with Jeshus, Nehemias, and Zacharias, and Reelaiah, Enenius, Mardocheus, Beelsarus, Apharalus, Reelus, Roimus, and Bana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand an hundred seventy and two: the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fiftie and six:

11 The sons of Phaath Moab, two thousand

|| Or, praise the truth, Athanasius.

|| Or, portions of land.

9 || Joseph and Zorobabel.

This place is corrupt for Joseph and Zorobabel.

10. and Neh. 12.

11. and Neh. 12.

12. and Neh. 12.

13. and Neh. 12.

14. and Neh. 12.

15. and Neh. 12.

16. and Neh. 12.

17. and Neh. 12.

18. and Neh. 12.

19. and Neh. 12.

20. and Neh. 12.

21. and Neh. 12.

22. and Neh. 12.

23. and Neh. 12.

10 thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of ^{Zathui} Zathui, nine hundred forty and five: the sons of ^{Corbe} Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three: the sons of ^{Sadas} Sadas, three thousand two hundred twenty and two:

14 The sons of Adonicam, six hundred sixty and seven: the sons of ^{Bagoi} Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of ^{Aterezias} Aterezias, ninety and two: the sons of Ceilan and Azetas, threecore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, an hundred and one: the sons of Arom, thirty two: and the sons of ^{Baffa} Baffa, three hundred twenty and three: the sons of Azepehurith, an hundred and two:

17 The sons of Meterus, three thousand and five: the sons of ^{Bethlomon} Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of ^{Bethlamos} Bethlamos, forty and two:

19 They of Kiriatharius, twenty and five: they of Caphira, and Beroth, seven hundred forty and three: they of Pira, seven hundred:

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of ^{Cirama} Cirama, and ^{Gabdes} Gabdes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of ^{Betoli} Betoli, fifty and two: the sons of ^{Nephis} Nephis, an hundred fifty and six:

22 The sons of ^{Calamolalus} Calamolalus, and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of ^{Annaas} Annaas, three thousand three hundred and thirty:

24 The priests: the sons of ^{Jed-} Jedu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of ^{Meruth} Meruth, a thousand fifty and two:

25 The sons of ^{Phasaron} Phasaron, a thousand fourtie and seven: the sons of ^{Carme} Carme, a thousand and seventeen:

26 The Levites: the sons of ^{Jes-} Jesue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy fingers: the sons of ^{Alaph} Alaph, an hundred twenty and eight:

28 The porters: the sons of ^{Sa-} Sallum, the sons of ^{Jatal} Jatal, the sons of ^{Talmon} Talmon, the sons of ^{Dacobi} Dacobi, the sons of ^{Teta} Teta, the sons of ^{Sami} Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of ^{Elau} Elau, the sons of ^{Al-} Alapha, the sons of ^{Tabaoth} Tabaoth, the sons of ^{Ceras} Ceras, the sons of ^{Sud} Sud, the sons of ^{Phaleas} Phaleas, the sons of Labana, the sons of Graba,

30 The sons of ^{Acua} Acua, the sons of ^{Uta} Uta, the sons of ^{Cetab} Cetab, the sons of ^{Agaba} Agaba, the sons of ^{Subai} Subai, the sons of ^{Anan} Anan, the sons of ^{Cathua} Cathua, the sons of ^{Geddur} Geddur,

31 The sons of ^{Airus} Airus, the sons of ^{Daisan} Daisan, the sons of ^{Noeba} Noeba, the sons of ^{Chafeba} Chafeba, the sons of ^{Gazera} Gazera, the sons of ^{Azia} Azia, the sons of ^{Phinices} Phinices, the sons of ^{Azara} Azara, the sons of ^{Baltai} Baltai, the sons of ^{Alana} Alana, the sons of ^{Meani} Meani, the sons of ^{Naphiti} Naphiti, the sons of ^{Acipha} Acipha, the sons of ^{Alsur} Alsur, the sons of ^{Pharacim} Pharacim, the sons of ^{Bafaloth} Bafaloth,

32 The sons of ^{Meeda} Meeda, the sons of ^{Coutha} Coutha, the sons of ^{Charea} Charea, the sons of ^{Charcus} Charcus, the sons of ^{Thomoi} Thomoi, the sons of ^{Nasith} Nasith, the sons of ^{Atipha} Atipha.

33 The sons of the servants of Solomon: ^{Bazuth} Bazuth, ^{Mehida} Mehida, ^{Harshu} Harshu, ^{Barcos} Barcos, ^{Sifera} Sifera, ^{Thar-} Thar-

lomon:

lomon: the sons of ^{Azaphion} Azaphion, the sons of ^{Pharira} Pharira, the sons of ^{Jeeli} Jeeli, the sons of ^{Lozon} Lozon, the sons of ^{Ildael} Ildael, the sons of ^{Sapheth} Sapheth.

34 The sons of ^{Hagia} Hagia, the sons of ^{Phacareth} Phacareth, the sons of ^{Saby} Saby, the sons of ^{Sarothie} Sarothie, the sons of ^{Mafias} Mafias, the sons of ^{Gar} Gar, the sons of ^{Addus} Addus, the sons of ^{Suba} Suba, the sons of ^{Apherra} Apherra, the sons of ^{Barodis} Barodis, the sons of ^{Sabat} Sabat, the sons of ^{Allom} Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermelath, and Thelerfas, Charaathalar leading them, and Aalar.

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of ^{Ladan} Ladan, the son of ^{Ban} Ban, the sons of ^{Necodan} Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found, the sons of ^{Obdia} Obdia: the sons of ^{Accoz} Accoz, the sons of ^{Addus} Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was found in the register, and was not found, they were removed from executing the office of the priesthood.

40 For unto them said ^{Nehe-} Nehemias, who also is Atharias, that they should not be partakers of the holy things, till there arose up an high priest, clothed with doctrine and truth.

41 So of Israel from them of twelve years old and upward, they were all in number fourtie thousand, besides men-servants and women-servants, two thousand three hundred and sixtie.

42 Their men-servants and hand-maids were seven thousand three hundred forty and seven: the singing-

men and singing-women, two hundred forty and five.

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two thousand fourtie and five mules, five thousand five hundred twenty and five beasts used to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place, according to their ability.

45 And to give into the holy treasure of the works, a thousand pounds of gold, five thousand of silver, an hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country: the fingers also and the porters, and all Israel in their villages.

47 But when the seventh moneth was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the gate which is towards the east.

48 Then stood up Jesus the son of Josedec, & his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel.

49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them, and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law,

12

law, and offered sacrifices daily, as was meet:

|| Or,
daily sacrifice.

52 And after that, the continual oblations, and the sacrifice of the feasts, and of the new moons, and of all holy feasts.

† Gr.
hallowed.

53 And all they that had † made any vow to God, began to offer sacrifices to God from the first day of the seventh moneth, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters, money, meat and drink with cheerfulness.

55 Unto them of Sidon also and Tyre, they gave cars that they should bring cedar-trees from Libanus, which should be brought by flotes to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second moneth, after his coming to the temple of God at Jerusalem, began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second moneth, in the second year after they were come to Jewry and Jerusalem.

|| See
Ezra 3:9

58 || And they appointed the Levites from twentie years old, over the works of the Lord. Then stood up Jesus and his sons and brethren, & Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons & brethren, all Levites, with one accord || setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

|| Or,
overseers, or
encouragers
of them that
wrought
in the
house
of the
Lord.

59 And the priests stood arrayed in their vestments with musical instruments, and trumpets, and the Le-

vites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, || according as David the king of Israel had ordained.

|| Or,
after the
manner
of David
king of
Israel.

61 And they sung with loud voices songs to the praise of the Lord: because his mercie and glorie is for ever in all Israel.

62 And all the people founded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord, for the rearing up of the house of the Lord.

63 || Also of the priests and Levites, and of the chief of their families,

12, 13.

the ancients who had seen the former house, came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Inasmuch that the trumpets might not be || heard for the weeping of the people: yet the multitude founded marvellously, so that it was heard afar off.

|| Or, dis-
cerned.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as you, do obey your Lord, and do sacrifice unto him from the days of || Azbaza-
reth the king of the Assyrians, who brought us hither.

|| Or,
Aster-
baddon,
chap.
4:3.

70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God.

71 We our selves alone will build unto the Lord of Israel, according as Cyrus

13

Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building:

|| Or,
untill the
second
year of
Darius,
Ezra 4:
5, 6, 7.

73 And by their secret plots, and popular perswasions and commotions, they hindered the finishing of the building, all the time that king Cyrus lived: so they were hindered from building for the space of two years, || untill the reign of Darius.

CHAP. VI.

1 The prophets stir up the people to build the temple. 8 Darius is solicited to hinder it. 27 But he doth further it by all means, 32 and threateneth those that shall hinder it.

|| Or,
Iddo.

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of || Addo the prophets prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel || which was upon them.

|| Or,
which
was cal-
led on
them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

• Ezra
5:3.

3 At the same time came unto them, || Sifinnes the governour of Syria and Phenice, with || Sathrabuzanes, and his companions, and said unto them,

|| Or,
Sathra-
boznai.

4 By whose appointment do you build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour: because the Lord had visited the captivity.

6 And they were not hindered from building, untill such time as signification was given unto Darius concerning them, and an answer received.

7 The copie of the letters which

Sifinnes governour of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius: To king Darius, greeting.

8 Let all things be known unto our lord the king, that being come into the countrey of Judea, and entered into the city of Jerusalem, we found in the citie of Jerusalem the ancients of the Jews that were of the captivity.

9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great & strong, & was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees:

16 Who pulled down the house and burnt it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the countrey of Babylon, Cyrus the king wrote to build up this house.

18 And

14 18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to || Zorobabel and to Sanabassar the ruler,

|| Or, Zorobabel, which is also Sanabassar the ruler, so as Zorobabel seemeth to be added to the text. Ezra 1. 8.

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem, and that the temple of the Lord should be built in his place.

20 Then the same Sanabassar being come hither, laid the foundations of the house of the Lord at Jerusalem, and from that time to this, being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the || records of king Cyrus.

|| Or, rolls.

22 And if it be found, that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace which is in the country of Media, there was found a || roll wherein these things were recorded.

|| Or, place.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again where they do sacrifice with continual fire.

25 Whose height shall be sixtie cubits, and the breadth sixtie cubits, with three rows of hewn stones, and one row of new wood of that country, and the expenses thereof to be given out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord both of gold

and silver that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governour of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel the servant of the Lord, and governour of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again, and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Cefolyria, and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is*, to Zorobabel the governour, for bullocks, and rams, and lambs:

30 And also corn, salt, wine and oyl, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That || offerings may be made || Or, drink-offerings, to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded, that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained, that according unto these things it be done with diligence.

CHAP. VII.

1 *Sisinnes and others help forward the building.*
5 *The temple is finished, and dedicated.* 10 *The pass-over is kept.*

13. Then * Sisinnes the governour of Cefolyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews, and governours of the temple.

3 And so the holy works prospered, when Aggeus, and Zacharias the prophets prophesied.

4 And they finished these things, by the commandment of the Lord God of Israel, and with || the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

|| Or, the decree.

5 And thus was the holy house finished in || the three and twentieth day of the moneth Adar, in the sixth year of Darius king of the Persians.

† Heb. the third day, Ezra 6. 15.

6 And the children of Israel, the priests and the Levites, and other that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the || chief of the tribes of Israel.

|| Or, tribes.

9 The priests also and the Levites stood arrayed in their vestments, according to their || kindreds, in the services of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

† Heb. divisions, Ezra 6. 18. || Or, with those that, &c.

10 And the children of Israel || that were of the captivity, held the pass-over the fourteenth day of the first

moneth, after that the priests and the Levites were sanctified.

11 They that were of the captivity, were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the pass-over for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord:

15 For that he had turned the || counsel of the king of Assyria towards them, to strengthen their hands in the works of the Lord God of Israel.

|| Or, mind.

CHAP. VIII.

1 *Eldras bringeth the kings commission to build.*
8 *The copie of it.* 28 *He declareth the names and number of those that came with him: 61 and his journey.* 71 *He lamenteth the sins of his people.* 96 *and sweareth the priests to put away their strange wives.*

And after these things, when Artaxerxes the king of the Persians reigned, came Eldras the son of Saraias, the son of || Ezerias, the son of Helchiah, the son of Salum,

|| Or, Elias.

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of || Ezias, the son of || Memeroth, the son of Zariaas, the son of || Sabisum, the son of Phinees, the son of Eleazar, the son of Aaron || the chief priest.

3 This Eldras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

|| Heb. was first, Ezra 7. 1.

16

|| Or,
Nethi-
nims.† See
Ezra 7.
7, 8, 9.|| Or,
succesi.|| Or,
decree.|| Or,
got.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy fingers, porters, and || ministers of the temple, unto Jerusalem,

6 In † the seventh year of the reign of Artaxerxes, in the fifth month (this was the kings seventh year) for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the || prosperous journey which the Lord gave them.

7 For Eldras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgements.

8 Now the copy of the || commission which was written from Artaxerxes the king, and came to Eldras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Eldras the priest and reader of the law of the Lord, sendeth greeting.

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a minde thereunto, let them depart with thee, as it hath seemed good both to me, and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carrie the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the countrey of Babylon can be || found, to the Lord in Jerusalem,

14 With that also which is given of the people, for the temple of the

Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining.

15 To the end that they may offer sacrifices unto the Lord, upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do || with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the kings treasure.

19 And I king Artaxerxes, have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Eldras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of an hundred talents of silver, likewise also of wheat even to an hundred || cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdome of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy fingers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou Eldras, according to the wisdom of God, ordain judges and justices, that they may judge in all

|| Or,
with the
rest of,
Ezra 7.
18.|| Or,
measures,
or salt,
Ezra 7.
22.

all

† Heb. of
those that
know,
Ezra 7.
25.* Ezra
7. 26.

all Syria and Phenice, † all those that know the law of thy God, and those that know it not, thou shalt teach.

24 And * whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death or other punishment, by penaltie of money, or by imprisonment.

25 ¶ Then said Eldras the scribe, Blessed be the onely Lord God of my fathers, who hath put these things in to the heart of the king, to glorifie his house that is in Jerusalem,

26 And hath honoured me in the sight of the king and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the sons of Phinees, Gerfon: of the sons of Ithamar, || Gamaiel: of the sons of David, || Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias, and with him were counted an hundred and fiftie men:

31 Of the sons of Pahath Moab, Eliaonias, the son of || Zariaas, and with him two hundred men:

32 || Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him † two hundred and fiftie men:

33 Of the sons of Elam, Josias son of || Gotholias, and with him seventy men:

34 Of the sons of Saphatias, || Zariaas son of Michael, and with him || threescore and ten men:

35 Of the sons of Joab, || Abadias

|| Or,
Daniel.
|| Or,
Chattas.
* Ezra
8. 3. of
the sons
of She-
chaniah
of the
sons of Pa-
ros.
|| Zera-
chiah.
|| Or,
of the
sons of She-
chaniah
the son of Ja-
haziel.
† Heb.
fiftie
men.
|| Or,
Abdiah.
|| Or,
Zeba-
diah.
|| Or,
four score
men.
|| Or, O-
badiab.

son of || Jezelus, and with him two hundred and || twelve men:

36 || Of the sons of Banid, Asfali-moth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of || Astath, Johannes son of || Acatan, and with him an hundred and ten men:

39 Of the sons of Adonican the last, and these are the names of them; Eliphalet, Jeuel, and || Samaias, and with them || seventy men:

40 Of the sons of † Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together || to the river called Theras, where we pitched our tents three days; and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar and || Iduel, and || Masman,

44 And Alnathan, and Mamaias, and || Joribas, and Nathan, Eunatan, Zacharias and Mosollamon, principal men and learned.

45 And I bade them that they should go unto || Saddeus the captain, || who was in the place of || the treasure:

46 And commanded them that they should speak unto Daddesus, and || to his brethren, and to the treasurers in that place, to send us such men as might execute the priests office in the house of the Lord.

47 And by the mightie hand of our Lord they brought unto us skillfull men of the sons of || Moli the son of Levi, the son of Israel, || Asebebia and his sons, and his brethren, who were eighteen.

16. || Or, Iddo. || Or, of. || Or, Castibia. || Or, the Ne-
thinims at the place of Castibia. || Or, Machi. || Or, She-
rebiab, Ezra 8. 18.

b 3.

48 And

17
Or,
Jehiel.
|| Or,
eighteen
men.|| Or,
of the sons
of Shele-
niah the
son of Jo-
saphias.|| Or,
Azgad.
|| Or,
Catan.
|| Or,
Semaia.|| Or,
sixtie
men.† Heb.
Bigvai.
|| Or,
to the ri-
ver cal-
led Aba-
za, Ezra
8. 15.|| Or,
be
numbered
the people|| Or,
and the
priests:
but found
none of
the sonsof Levi.
|| Or,
the ca-
ptain.
|| Or,
Ariel.|| Or,
Semaia-
ab.
|| Or,
Jariab.
These
mens
names
withof their ge-
nerati-
ons are
rightly
disting-
uished,
Ezra 8.

18 48 || And Aſebia, and Annuus, and Oſaias his brother of the ſons of Channuneus, and their ſons were twenty men.

49 * And of the ſervants of the temple whom David had ordained, and the principal men, for the ſervice of the Levites (to wit) the ſervants of the temple, two hundred and twenty, the catalogue of whole names were ſhewed.

50 And there I || vowed a ſaſt unto the young men before our Lord, to deſire of him a prosperous journey both for us and them that were with us, for our children and for the ſcattell.

51 For I was aſhamed to aſk the king foot-men, and horſ-men, and conduct for ſafe-guard againſt our adverſaries.

52 For we had ſaid unto the king, that the power of the Lord our God ſhould be with them that ſeek him, to ſupport them in all ways.

53 And again we beſought our Lord, as touching theſe things, and found him favourable unto us.

54 Then I ſeparated twelve of the chief of the prieſts, || Eſebrias, and Aſſanias, and ten men of their brethren with them.

55 And I weighed them the gold, and the ſilver, and the holy veſſels of the houſe of our Lord, which the king, and his counſel, and the princes, and all Iſrael had given.

56 And when I had weighed it, I delivered unto them ſix hundred and fifty talents of ſilver, and ſilver veſſels of an hundred talents, and an hundred talents of gold,

57 And twenty golden veſſels, and twelve veſſels of brals, even of fine brals, glittering like gold.

58 And I ſaid unto them, Both you are holy unto the Lord, and the veſſels are holy, and the gold and the ſilver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the prieſts and Levites, and to the principal men of the families of Iſrael in Jeruſalem, into the chambers of the houſe of our God.

60 So the prieſts and the Levites who had received the ſilver, and the gold, and the veſſels, brought them unto Jeruſalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the firſt month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the || beginning of our journey, the Lord delivered us from every enemy and ſo we came to Jeruſalem.

62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord on the fourth day || unto Marmoth the prieſt the ſon of Iri.

63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and || Moeth the ſon of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks for all Iſrael, fourſcore and ſixteen rams,

66 || Threſcore and twelve lambs,

goats for a peace-offering, twelve, all of them a ſacrifice to the Lord.

67 And they delivered the kings' commandments unto the kings' ſtewards, and to the governours of Ceſyria and Phenice, and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid,

69 The nation of Iſrael, the princes, the prieſts, and Levites have not put

put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 * For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men have been partakers of this iniquity.

71 And aſſoon as I heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad, and very heavie.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whileſt I mourned for the iniquity: but I ſat ſtill full of heavineſs, untill the evening ſacrifice.

73 Then riſing up from the ſaſt with my clothes and the holy garment rent, and bowing my knees, and ſtretching forth my hands unto the Lord,

74 I ſaid, O Lord, I am confounded, and aſhamed before thy face; 75 For our ſins || are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers we have been and are in great ſin, even unto this day.

77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey with ſhame unto this day.

78 And now in ſome meaſure hath mercie been ſhewed unto us from thee, O Lord, that there ſhould be left us a root, and a name in the place of thy ſanctuary;

79 And to diſcover unto us a light

in the houſe of the Lord our God, and to give us || food in the time of our ſervitude.

80 Yea, when we were in bondage we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food.

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things: for we have tranſgreſſed thy commandments which thou gavſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleannes.

84 Therefore now ſhall ye not joyn your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great ſins: for thou, O Lord, didſt make our ſins light,

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle our ſelves with the uncleannes of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou haſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot b 4. ſtand

† Heb. ſubſtance.

† Serebi- as and Hefſibi- as.

† Heb. two veſ- ſels, Ezra 8. 27.

† Or, dangers in the way.

† Or, ſun- to Meri- moth the ſon of W- riab the prieſt.

† Or, Noadiah the ſon of Binnui.

† Or, have a- bounded.

† Heb. ſeventy ſeven lambs, twelve be-goats for a ſin-offering, Ezra 8. 35.

† Heb. life, Ezra 9. 8.

† Or, be not angry, &c.

10 And any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jee-lus, one of the sons of Israel called out and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel ^{||} aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children ;

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites [†] of all Israel, to do after these things; and so they swore.

CHAP. IX.

¹ Esdras assembles all the people. 10 They promise to put away strange wives. 20 The names and number of them that did so. 40 The law of Moses is read and declared before all the people. 49 They weep, and are put in minds of the fast-day.

Then Esdras rising from the court of the temple, went to the chamber of Joanan the son of Eliafih,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewrie and Jerusalem, to all them that were of the captivity, that they should be gathered together at Jerusalem :

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself ^{||} cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple, because of the present foul weather.

7 So Esdras arose up and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glorie unto the Lord God of our fathers,

9 And do his will, and separate your selves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far :

12 Therefore let the rulers of the multitude ^{||} stay, and let all them of our habitations that have strange wives, come at the time appointed, ^{||} stand.

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of A-zael, and Ezechias the son of Theocanus, accordingly took this matter upon them; and Mosollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity, did, according to all these things.

^{||} Utterly destroyed, Joth. 10. 8.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month, they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end, in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found :

19 Of the sons of Jeseu the son of Josedec, and his brethren; ^{||} Mathe-las, and Eleazar, and ^{||} Joribus, and ^{||} Joadanus.

20 And they gave their hands to put away their wives, and to offer [†] rams, to make reconciliation for their [†] errors.

21 And of the sons of Emmer; A-nanias, and Zabdeus, and [†] Eanes, and [†] Sameius, and [†] Hiereel, and [†] A-zarias.

22 And of the sons of [†] Phaifur; E-lionas, Malsias, Ismael, and Nathanael, and [†] Ocidelus, and [†] Talsas.

23 And of the Levites; Jozabad, and Semis, and [†] Colius who was called [†] Calitas, and [†] Patheus, and Judas, and Jonas.

24 Of the holy fingers; [†] Eleazu-rus, Bacchurus.

25 Of the porters; Sallumus, and [†] Tolbanes.

26 Of them of Israel, of the sons of [†] Phoros; [†] Hiermas, and [†] Eddias, and Melchias, and [†] Maclus, and E-leazar, and [†] Asibias, and Baanias.

27 Of the sons of Ela; Matthani-as, Zacharias, and [†] Hierielus, and Hi-cremoth, and [†] Aedias.

28 And of the sons of [†] Zamoth; [†] Eliadas, [†] Elifimus, [†] Orthonias, Jari-moth, and [†] Sabatus, and [†] Sardeus.

29 Of the sons of Bebai; Johan-nes, and Ananias, and [†] Josabad, and [†] Amatheis.

30 Of the sons of [†] Mani; [†] Ola-mus, [†] Mamuchus, [†] Jedeus, Jasubus, [†] Jafael, and Hieremoth.

^{||} Or, Masfias.

^{||} Or, Jarib.

^{||} Or, Gedaliah.

[†] Heb. a ram.

^{||} Or, purification.

[†] Elurim.

[†] Masfias.

[†] Jehiel.

[†] Uzziab.

[†] Palbur.

[†] Jozabad.

[†] Elafah.

[†] Kelaiah.

[†] Keltah.

[†] Petba-hiah.

[†] Eliafih.

[†] Telem.

[†] Parof.

[†] Ramiah.

[†] Jeshah.

[†] Miam-min.

[†] Mal-chiah.

[†] Jehiel.

[†] Abdi.

[†] Zattu.

[†] Elie-nai.

[†] Elia-fih.

[†] Matta-niah.

[†] Aziza.

[†] Zabab.

[†] Abia-lai.

[†] Bani.

[†] Mel-pul-lam.

[†] Mal-luch.

[†] Adaiab.

[†] Sheal.

31 [†] And of the sons of Addi, Naathus, and Moofias, Lacunus, and Naidus, and Mathanias, and Sest-hell, Balnuus, and Manaffas.

32 And of the sons of Annas, Eli-onas, and Afeas, and Melchias, and Sabbeus, and Simon Chofameus.

33 And of the sons of Afom, [†] Altaneus, and [†] Mathias, and [†] Ban-naia, Eliphatal, and Manaffes, and Semei.

34 And of the sons of Maani, Je-remias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Ca-rabafion, and Euafibus, and Mamni-tanaimus, Eliafih, Bannus, Eliali, Sa-mis, Selemias, Nathanias: and of the sons of Ozora, Sefis, Efril, Azacul, Samarus, Zambis, Jofiphus.

35 And of the sons of Ethma, Mazitias, Zabadaias, Edes, Juel, Ba-naias.

26 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel dwelt in Jerusalem, and in the country, in the first day of the seventh month; so the children of Israel were in their ^{||} habitations.

38 [†] And the whole multitude came together with one accord, into the broad place of the holy porch to-ward the east.

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole mul-titude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And

^{||} Or, exalted, Deut. 28. 13. Baruch 2. 5.

[†] Heb. and all Israel, Ezra 10. 5.

^{||} Or, village. [†] Neh. 8. 1.

22 42 And Esdras the priest, and reader of the law stood up upon a pulpit of wood which was made for that purpose.

43 And there stood up by him, Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balafamus, upon the right hand.

44 And upon his left hand stood Phaldaius, Mifael, Melchias, Lothafubus, and Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most high, the God of hosts Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacobus, Sabateas, Aureas, Maiancas, and Calitas, Azarias, and Joazabodus, and Ananias, Biatas, the

Levites taught the law of the Lord, making them withall to understand it.

49 Then spake Antharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law)

51 Go then and eat the fat, and drink the sweet, and send part to them that have nothing.

52 For this day is holy unto the Lord, and be not sorrowfull; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord: be not sorrowfull.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer.

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

CHAP. I.

1 Esdras is commanded to reprove the people. 24 God threatneth to cast them off, 35 and to give their houses to a people of more grace then they.

THE second book of the prophet Esdras, the son of Saraia, the son of Azarias, the son of Helchias, the son of Sadachias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

3 The son of Aaron, of the tribe

of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinfull deeds, and their children their wickedness which they have done against me; that they may tell their childrens children.

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage: but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them unto whom I have done so much good?

10 Many kings have I destroyed for their fakes; Pharaoh with his servants, and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea, and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token for you, I gave you tents for your safeguard: nevertheless, you murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when you were hungry and thirsty in the wilderness, did you not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, then to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered

you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When you were in the wilderness, in the river of the Amorites, being a thirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou Juda wouldst not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercie upon you.

26 Whensoever you shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit man-slaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes;

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When you offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the pro-

Or, Hilkiah.
Or, Maasiah.
Or, Pedaiab.
Or, Hahsum.
see Nehem.
8. 4.
Heb. above them all.

Or, Heliab.

Esra 7. 1.

Or, Shallum.

Then Nehemiah and Ezra the priest and the Levites that instructed the people, said unto all the people, Neh. 8. 9.

Or, the poor.

Exod. 14. 28.
Num. 21. 24.
Joth. 8. and 10.

Exod. 14. 29.
Or, street.
Exod. 3. 10.
& 4. 14.
Psal. 105. 40.

Exod. 16. 13.
Psal. 105. 40.

Num. 14. 3.

Wild. 16. 20.

Num. 20. 11.

Wild. 11. 4.

Or, abundant.

Isa. 5. 4.

Or, at the bitter waters, or waters of Marah.

Exod. 15. 23.
Exod. 32. 8.

Isa. 1. 15.

Or, as I am your God.

Matth. 23. 37.

Isa. 1. 11.

24 prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful, for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come, which not having heard of me, yet shall believe me; to whom I have shewed no signes, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoyce in gladness: and though they have not seen me with bodily eyes, yet in spirit they beleeve the thing that I say.

38 And now brother, behold what glory; and see the people that cometh from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zacharie, & Malachie, which is called also an angel of the Lord.

CHAP. II.

¹ God complaineth of his people: ¹⁰ Yet Esdras is willed to comfort them. ²⁴ Because they refused, the Gentiles are called. ⁴³ Esdras seeth the Son of God, and those that are crowned by him.

Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way ye children,

for I am a widow, and forsaken.

3 I brought you up with gladness, but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no off-spring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Who be unto thee, Assur, thou that hidest the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch, and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet favour, they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witnesses; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mo-

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Ely and Jeremie, after whose counsel I have sanctified and prepared for thee, twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honie, and seven mightie mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked.

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blinde man come into the sight of my clearness.

22 Keep the old and young with-in thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse, stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowfull, but thou shalt be merry, and have abundance.

28 The heathen shall envie thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyfull, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercie unto them: for I am mercifull, saith the Lord Almighty.

32 Embrace thy children until I come, and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord.

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

c.

41 The

¹ Tob.

^{1, 17, 18.}

[†] signifying

bury

them.

[†] Mal.
3-11.

26 41 The number of thy children whom thou longedst for, is fulfilled: beleeve the power of the Lord, that thy people which have been called from the beginning, may be hallowed.

Rev. 7. 9 42 I Eldras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller then all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, || Or, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I gladly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

1 *Esdras is troubled, 13 and acknowledgeth the sins of the people: 28 yet complaineth that the heathen were lords over them, being more wicked then they.*

IN the thirtieth year after the ruine of the citie, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was fore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord who bearest rule, thou spakest at the beginning, when thou didst plant the earth, (and that thy self alone) and commandedst the people,

5 And gavest a body unto Adam Gen. 2. 7. without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted before ever the earth came forward

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.

8 And every people walked after Gen. 6. their own will, and did wonderfull things before thee, and despised thy commandments.

9 And again in process of time Gen. 7. thou broughtest the flood upon those that dwelt in the world, and destroyed them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou ledest, namely, Noah with his house, 1 Pet. 12. of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly then the first.

13 Now when they lived so wickedly before thee, thou didst choose Gen. 12. 1. thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and thou 17. 5. only thou shewedst thy will:

15 And madest an everlasting covenant

venant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, thou broughtest them up to the mount Deut. 4. Sina.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of winde, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmitie was made permanent; and the law (also) in the heart of the people with the malignitie of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a citie unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the citie forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gavest thy citie over into the hands of thine enemies. 28 Are their deeds then any better than inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this || Or, I way may be left: Are they then of Babylon better then they of Sion? conceive.

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so beleeved thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit; for I have gone here and there through the heathen, and I see that they || Or, flow abund.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world; and so shall thy name no where be found, but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt finde that Israel by name hath kept thy precepts; but not the heathen.

CHAP. IIII.

1 *The angel declareth the ignorance of Esdras in Gods judgements, 13 & adviseth him not to meddle with things above his reach. 23 Nevertheless Esdras asketh divers questions, and receiveth answers to them.*

AND the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord: and he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I, and said, What man is able to do that, that thou shouldst ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldst say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless, now have I asked thee but only of the fire, and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand *||* the corruption that is evident in my sight?

|| Or, incorruption.

12 Then said I unto him, It were better that we were not at all, then that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldst thou begin to justify? or whom wouldst thou condemn?

19 I answered and said, Verily it is a foolish thought that they have both devised, for *||* the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as *||* the ground is given unto the wood, and the sea to his floods: even so *||* they that dwell upon the earth may understand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only understand the things that are above the height of the heavens.

22 Then answered I, and said, I beseech thee, O Lord, let me have understanding.

23 For it was not my minde to be curious

|| Judg. 9. 8.
|| 2 Chr. 25. 18.

curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved, is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants

|| Or, *||* where.

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercie.

25 What will he then do unto his name, whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest the more thou shalt marvel, for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the *||* time of threshing come?

|| Or, floor.

31 Ponder now by thy self, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most High: for thy haste is in vain to be above him, for thou hast much exceeded.

35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things *||* Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

|| Or, Jeremiel.

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I, and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine moneths, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave, the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth, maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning look what thou desirest to see, it shall be shewed thee.

44 Then answered I, and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

c 3.

45 Shew

45 Shew me then whether there be more to come then is past, or more past then is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood and saw, and behold, an hot burning oven passed by before me: and it happened that when the flame was gone by, I looked, and behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm, and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thy self, as the rain is more then the drops, and as the fire is greater then the smoke: but the drops and the smoke remain behinde: so the quantitie which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, untill that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not fiew to shew thee, for I do not know it.

CHAP. V.

1 The signes of the times to come. 23 Ele asketh why God chooseth but one people, did cast them off. 30 Ele is taught, that Gods judgements are unsearchable, 46 and that God doeth not all at once.

NEvertheles, as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, & the land shall be barren of faith.

2 But iniquitie shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land that thou seest now to have root, shalt thou see wastelived suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day.

5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled.

6 And even he shall rule whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wilde beasts shall change their places, and menstruous women shall bring forth monsters.

9 And salt waters shall be found in the sweet, and all friends shall destroy one another: then shall wit hide it self, and understanding withdraw it self into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinencie be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my minde was troubled, so that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and set me up upon my feet.

16 And

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, laying, Where hast thou been, and why is thy countenance so heavie?

17 Knowest thou not that Israel is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me: And he heard what I said, and went from me.

20 And so I fasted seven days mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days, so it was that the thoughts of my heart were very grievous unto me again.

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one onely vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof, one lillie:

25 And of all the depths of the sea, thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thy self:

26 And of all the fowls that are created, thou hast named thee one dove: and of all the cattel that are made, thou hast provided thee one sheep:

27 And among all the multitude of peoples, thou hast gotten thee one people: and unto this people whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto

many? and upon the one root hast thou prepared others, and why hast thou scattered thy onely one people among many?

29 And they which did gain-say thy promises, and beleaved not thy covenants, have troden them down.

30 If thou didst so much hate thy people, yet shouldst thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore, was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on my Lord: then said he unto me, Thou art sore troubled in minde for Israels sake: lovest thou that people better then he that made them?

34 And I said, No Lord, but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not: and I said, Wherefore Lord? whereunto was I born then? or why was not my mothers womb then my grave, that I might not have seen the travel of Jacob, and the wearisome toyl of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

c 4.

38 And

Or, measure.

Or, who shall be? Manuscript.

Or, shall be found with great wealth. Matt. 24. 12. Or, that thou treadst upon and seest.

Or, over.

Or; be directed.

32 38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not finde out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we (that be now) or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldst thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker, neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore, to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so

have I given the womb of the earth to those that be sown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth, are of one fashion, and they that are born in the time of age (when the womb faileth) are otherwise.

54 Consider thou therefore also, how that ye are less of stature then those that were before you.

55 And so are they that come after you, less then ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 Gods purpose is eternal. 8 The next world shall follow this immediately. 13 What shall fall out at the last. 31 He is promised more knowledge, 38 and reckoneth up the works of the creation, 57 and complaineth that they have no part in the world for whom it was made.

And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew.

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin, were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I, and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacobs hand held the first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 ¶ I answered then, and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered, and said unto me, Stand up upon thy feet, and hear a mighty founding voice.

14 And it shall be as it were a great motion, but the place where thou standest, shall not be moved.

15 And therefore when it speaketh, be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth, and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it, I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled.

20 And when the world that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together.

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children, of three or four moneths old, and they shall live and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty.

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee, shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants

|| Or, sealed.

* Gen. 25. 26. || Or, from the beginning.

|| Or, earthquake.

34 inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me, I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things || by day, then I have heard.

|| See chap. 13. vers 52.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfill the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidest thus, ^bLet heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darknesses and silence were on every side; the sound of mans voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madeest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up and kept them, to the intent that of these some being planted of God and tilled, might serve thee.

43 For as soon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderfull smell: and this was done the third day.

45 Upon the fourth day thou ^{Gen. 1.} commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do ^aservice unto man, that was to be made. ^{15.} ^{Deut. 4.}

47 Upon the fifth day, thou saidest unto the seventh part ^{where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.} ^{19.} ^{Gen. 1.}

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst || Enoch, and the other Leviathan; ^{|| Behemoth.}

50 And didst separate the one from the other: for the seventh part (namely where the water was gathered together) might not hold them both.

51 Unto

51 Unto Enoch thou gavest one part which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills.

52 But unto Leviathan thou gavest the seventh part, namely the moist, and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattel, and creeping things:

54 And after these, Adam also whom thou madeest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madeest the world for our sakes.

56 As for the other people which also come of Adam, thou hast said that they are nothing, but be like unto spittle, and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou hast called thy first-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world: how long shall this endure?

CHAP. VII.

4 The way is narrow. 12 When it was made narrow. 28 All shall die, and rise again. 33 Christ shall sit in judgement. 46 God hath not made paradise in vain: 62 and is mercifull.

And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore.

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river,

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing. A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place || Or, to fall, like as if there were a fire on the right hand, and on the left a deep water: ^{steep place.}

8 And one onely path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israels portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travel: they are but few and evil, full of perils, and very painfull.

13 For the entrances of the || cl- || Or, der world were wide and sure, and greater. brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thy self, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why

^b Gen. 1. 1.

36 16 Why hast thou not considered in thy minde this thing that is to come, rather then that which is present?

17 Then answered I, and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly, have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, & none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things,

23 And deceived themselves by their wicked deeds, and said of the most High, that he is not, and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and the coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils, shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him,

and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have lived,

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days, the world that yet awaketh not shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long-suffering shall have an end.

34 But judgement onely shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham pray: Gen. 18. 23. Ed first for the Sodomites, and Moses for the fathers that sinned in the wilderness: Exod. 32. 11.

37 And Jesus after him for Israel in the time of Achan: Or, Achor.

38 And Samuel, & David for the destruction: and Solomon for them that should come to the sanctuary: 2 Sam. 24. 17. 2 Chr. 6. 14.

39 And Helias for those that received rain, and for the dead, that he might live: 1 King. 17. 21. and 18. 42, 45.

40 And Ezechias for the people in the time of Sennacherib: and many for many. 2 King. 19. 15.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me and said, This present

Or, first beginning.

present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperancy is at an end, infidelitie is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victorie.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee. Rom. 5. 18.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas our selves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a warielife, whereas we have walked in the most wicked ways of all? Or, a chaff life.

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, which we shall not enter into it? Or, fulness.

54 (For we have walked in unpleasant places)

55 And that the faces of them which have used abstinence, shall shine above the stars, whereas our faces shall be blacker then darkness?

56 For while we lived, and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight; Or, intent.

58 That if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, 'Choose thee life' that thou mayest live. Deut. 30. 19.

60 Nevertheless, they beleevied not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then and said, I know, Lord, that the most High is called mercifull, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures; 2. 4.

65 And that he is bountifull, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth, for if he did not

38 not so of his goodness, that they which have committed iniquities, might be eased of them; the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are *||* cured with his word, and put out the multitude of *||* contentions,

70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 Many created, but few saved. 6 He asketh why God destroyeth his own work, 26 and prayeth God to look upon the people which onely serve him. 41 God answereth, that all seed cometh not to good, 52 and that glory is prepared for him and such like.

And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mold whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world:

3 * There be many created, but few shall be saved.

4 So answered I, and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesie: for thou hast no longer space then onely to live.

6 O Lord, if thou suffer not thy servant that we may pray before thee, and *||* thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it, how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For *||* when the body is fashioned now in the mothers womb, and thou

givest it members, thy creature is preserved in fire and water, and nine moneths doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth, and is kept, shall both be preserved: and when the time cometh, the womb preserved, delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortifie it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easie thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak (touching man in general, thou knowest best) but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled:

17 Therefore will I begin to pray before thee, for my self and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee: this is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in ever-

everlastingness, which beholdest from above, things in the heaven, and in the air,

21 Whose throne is inestimable, whose glory may not be comprehended, before whom the hosts of angels stand with trembling,

22 (Whose service is conversant in winde and fire) whose word is true, & sayings constant, whose commandment is strong, and ordinance fearful,

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live, I will speak, and so long as I have understanding, I will answer.

26 O look not upon the sins of thy people: but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse then beasts: but love them that alway put their trust in thy righteousness and glory.

31 For we and our fathers *||* do languish of such diseases: but because of us sinners, thou shalt be called merciful.

32 For if thou *||* hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 * For in truth there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the *||* confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction.

39 But * I will rejoyce over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world, they shall not all be saved.

42 I answered then, and said, If I have found grace, let me speak.

43 Like as the husbandmans seed perisheth, if it come not up, and receive not thy rain in due season, or if there come too much rain, and corrupt it:

|| Or, created.

|| Or, contentions.

* Matth. 20. 16.

|| Or, to give us.

|| Or, how is the body fashioned.

1 King. 8. 46.
2 Chr. 6. 36.

|| Or, substance.

* Gen. 4. 4.

|| Or, are sick.

|| Or, be willing.

40 44 Even so perisheth man also which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandmans feed.

45 Be not wroth with us, but spare thy people, and have mercie upon thine own inheritance: for thou art mercifull unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come, for such as be to come.

47 For thou comest far short, that thou shouldest be able to love my creature more then I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thy self as it becometh thee, and hast not judged thy self worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them, that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thy self, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed; yea perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortalitye.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken li-

bertie, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have troden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things afore said shall receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankfull unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I, and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

CHAP. IX.

7 Who shall be saved, and who not. 19 All the world is now corrupted: 22 yet God doth save a few. 33 He complaineth that those perish which keep Gods law: 38 and seeth a woman lamenting in a field.

HE answered me then, and said, Measure thou the time diligently in it self: and when thou seest part of the signes past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For

Psal. 14. 1. and 53. 1.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest, have plain beginnings in wonders and powerfull works, and endings in effects and signes.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have beleevd,

8 Shall be preserved from the said perils, and shall see my salvation, in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitifull case which now have abused my ways: and they that have cast them away despitefully, shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet libertie, and when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious, how the ungodly shall be punished, and when: but inquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many mo of them which perish, then of them which shall be saved:

16 Like as a wave is greater then a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also, such as the workman is, such also

is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual feed, and by a law which is unsearchable, rid themselves.

20 So I considered the world, and behold there was peril, because of the devices that were come into it.

21 And I saw and spied it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days mo (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat onely the flowers of the field; taste no flesh, drink no wine, but eat flowers onely)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat amongst the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grals, and my heart was vexed with me, like as before.

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thy self unto us, thou wast shewed unto

And now because the time of the world

was come, when I was preparing the world, &c.

but when the world was made, both now and then the man-

ners of every one created were corrupted by a never-failing harvest, and a law unsearchable.

Or, grain.

Or, grain.

Or, grain.

Or, grain.

Or, grain.

Or, grain.

Or, grain.

Or, grain.

Or, the grave.

Matth. 24. 7.

Exod. 19. 9. & 24. 3. Deut. 4. 12.

42
|| Or,
cometh.

unto our fathers in the wilderness, in a place where no man treadeth, in a barren place when they came out of Egypt.

30 And thou spakest, saying, Hear me, O Israel, and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it, perished, because they kept not the thing that was sown in them.

34 And lo, it is a custome, when the ground hath received seed, or the sea a ship, or any vessel meat or drink; that, that being perished wherein it was sown, or cast into,

35 That thing also which was sown or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it.

37 Now withstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy minde?

41 And she said unto me, Sir, let me alone, that I may bewail my self, and add unto my sorrow, for I am sore vexed in my minde, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

44 And those thirtie years I did nothing else day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me thine hand-maid, looked upon my miserie, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nourished him with great travel.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

CHAP. X.

17 He comforteth the woman in the field.

17 She vanishest away, and a city appeareth in her place.

40 The angel declareth these visions in the field.

And it so came to pass, that when my son was entred into his wedding-chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me, so I took my rest unto the second day at night.

3 And it came to pass when they had all left off to comfort me, to the end I might be quiet: then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn, and to fast until I die.

5 Then left I the meditations, wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and

|| Or,
country-
men. Lat.
citizens.

and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is the which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

|| Or, a-
bolished.

11 Who then should make more mourning, then she that hath lost so great a multitude, and not thou which art sorrie but for one?

12 But if thou sayest unto me, My lamentation is not like the earths, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

|| But the
earth af-
ter the
manner
of the
earth,
wherein-
to the
present
multitude
is gone
again as
it came
out.

13 || But the earth not so: for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour: even so the earth also hath given her fruit, namely man, ever since the beginning, unto him that made her.

15 Now therefore keep thy sorrow to thy self, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, & shalt be commended amongst women.

17 Go thy way then into the city, to thine husband.

18 And she said unto me, That will I not do: I will not go into the citie, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion: be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed:

22 Our psaltery is laid on the ground, our song is put to silence, our rejoycing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us, is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished, our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak:

23 And, which is the greatest of all, the seal of Sion hath now lost her honour: for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be mercifull unto thee again, and the Highest shall give thee rest, and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and behold the woman appeared unto me no more, but there was a city builded, & a large place shewed it self from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came

Chap.
4. 1.

44

|| Or,
into the multi-
tude in a
trance.

came unto me at the first: for he hath caused me to fall || into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and lo I have seen, and yet see that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; onely forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this || vision.

|| Or,
trance.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Higheft will reveal many secret things unto thee.

39 He hath seen that thy || way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou beganst to comfort her:

42 But now seest thou the likeness of the woman no more, but there ap-

peared unto thee a city builded.

43 And whereas he told thee of the death of her son, this is the || solution:

|| Or, in-
terpreta-
tion.

44 This woman whom thou sawest, is Sion: and whereas she said unto thee (even the whom thou seest as a city builded)

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years, Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage-chamber, happened to have a fall and died: this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou beganst to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded.

52 For I knew that the Higheft would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheft beginneth to shew his city, there can no mans building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way

way in, and see the beautie and greatness of the building, as much as thine eyes be able to see.

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Higheft, and so are but few.

58 But to morrow at night thou shalt remain here,

59 And so shall the Higheft shew thee visions of the || high things, which the most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

|| Or, art called
to be with,
&c.|| Or,
last things.

CHAP. XI.

1 He seeth in his dream an eagle coming out of the sea, 37 and a lion out of a wood talking to the eagle.

Then saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

† Lat.
pe.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwell therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth.

7 And I beheld, and lo the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course.

9 But let the heads be preserved for the last.

45

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast born rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in process of time, the feathers that followed stood up upon the right side, that they might rule also, and some of them ruled; but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagles body, but three heads that rested, and six little wings.

24 Then

24. Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing, thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away then the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst, for that was greater then the two other heads.

30 And then I saw that the two other heads were joyned with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing, that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwell upon the earth, with much oppression; and it had the governance of the world, more then all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst, suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side, devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were

a roaring lion chased out of the wood; and I saw that he sent out a mans voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth, with much wicked oppression, and so long time dwelt he upon the earth with deceit.

41 For the earth hath thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, & destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongfull dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and behold they are ended, and his abominations are fulfilled.

45 And therefore appear no more thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtfull claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercie of him that made her.

CHAP. XII.

¹ The eagle which he saw, is destroyed. ¹⁰ The vision is interpreted. ³⁷ He is bid to write his visions. ³⁹ and to fast, that he may see more. ⁴⁶ He doth comfort those that were grieved for his absence.

And it came to pass whiles the lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdome was small and full of uproar.

3 And I saw, and behold, they appeared no more, and the whole bodie of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my minde, and from great fear; and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my minde, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, If I have found grace before thy sight, and if I am justified with thee, before many others, and if my prayer indeed be come up before thy face,

8 Comfort me then, and shew me thy servant the interpretation, and plain difference of this fearfull vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle whom thou sawest come up from the sea, is the kingdome which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there shall rise up a kingdome upon earth, and it shall be feared above all the kingdomes that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time then any of the twelve.

16 And this do the twelve wings signifie which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the mids of the body thereof, this is the interpretation:

18 That after the time of that kingdome, there shall arise great strivings, and it shall stand in perill of falling: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under-feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish: the middle time approaching, four shall be kept untill their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdomes, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain, shall be slain with the sword.

28 For the sword of the one shall de-

devour the other : but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side ;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdome and full of trouble as thou sawest.

31 And the lion whom thou sawest rising up out of the wood , and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard,

32 This is the anointed which the Highest hath kept for them, and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement , and shall rebuke them and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyfull untill the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them.

38 And teach them to the wife of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thy self yet seven days more, that it may be shewed thee whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into

the citie, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee: and what evil have we done against thee, that thou forsakest us, and sittest here in this place ?

42 For of all the prophets thou only art left us, as a cluster of the vine, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient ?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burnt in the midst of Zion ?

45 For we are not better then they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, & be not heavie, thou house of Jacob :

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you : but am come into this place, to pray for the desolation of Zion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me, and did eat only in those dayes of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

He seeth in his dream a man coming out of the sea. 25 The declaration of his dream. 54 He is praised, and promised to see more.

AND it came to pass after seven days, I dreamed a dream by night.

2 And

|| a certain man as the winds, Junius, || clouds.

2 And lo, there arose a winde from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to subdue him, were fore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword, nor any instrument of war.

10 But only I saw that he sent out of his mouth, as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixt together: the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldst receive my prayer :

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, wo unto them that shall be left in those days; and much more wo unto them that are not left behinde.

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behinde.

19 Therefore are they come into great perils, and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger, to come into these things, then to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behinde, this is the interpretation:

23 He that shall endure the peril in that time, hath kept himself: they that be fallen into danger are such as have works, and faith towards the Almighty.

24 Know this therefore, that they which be left behinde, are more blessed then they that be dead.

25 This is the meaning of the vision,

|| Junius of the things that were offered.

|| Or, this day.

50 on, Whereas thou sawest a man coming up from the midst of the sea :

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature : and he shall order them that are left behinde.

27 And whereas thou sawest, that out of his mouth there came as a blast of winde, and fire, and storm ;

28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him ; this is the interpretation :

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall cometo the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one citie against another, one place against another, * one people against another, and one realm against another.

* Matth.
24. 7.

32 And the time shall be when these things shall come to pass, and the signes shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battel they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come and shall be shewed to all men, being prepared and builded like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest ;

38 And shall lay before them their evil thoughts, & the torments wherewith they shall begin to be tormented, which are like unto a flame : and he shall destroy them without labour, by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him ;

40 Those are the ten tribes which were carried away prisoners out of their own land, in the time of Olee the king, whom * Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entred into Euphrates, by the narrow passages of the river.

44 For the most High then shewed * signes for them, and held still the flood, till they were passed over.

* Exod.
14. 21.

45 For through that country there was a great way to go ; namely, of a year and a half : and the same region is called || Arareth.

|| Or,
Arareth.

46 Then dwelt they there untill the latter time ; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through : therefore sawest thou the multitude with peace.

48 But those that be left behinde of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then

51 Then said I, O Lord that bearest rule, shew me this : Wherefore have I seen the man coming up from the midst of the sea ?

52 And he said unto me, Like as thou canst neither seek out, nor know the things that are in the deep of the sea, even so can no man upon the earth see my son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and fought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest : after other three days I will speak other things unto thee, and declare unto thee mightie and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High, because of his wonders which he did in time,

58 And because he governeth the same, and such things as fall in their seasons : and there I sat three days.

CHAP. XIV.

1 A voice out of a bush calleth Esdras, and telleth him that the world waxeth old. 22 He desireth, because the law was burnt, to write all again, 24 and is bid to get swift writers. 39 He and they are filled with understandings. 45 But he is charged not to publish all that is written.

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice out of a bush over against me, and said, Esdras.

2 And I said, Here am I, Lord ; and I stood up upon my feet.

3 Then said he unto me, * In the bush I did manifestly reveal my self unto Moses, and talked with him, when my people served in Egypt.

* Exod.
3. 2, 8.

4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end : and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signes that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard.

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my son, and with such as be like thee untill the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part :

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavie unto thee, and haste thee to flee from these times.

16 For * yet greater evils then those which thou hast seen happen, shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand : for now e 2. hasteth

52 haileth the vision to come which thou hailest.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them: thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may finde thy path, and that they which will live in the latter days, may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many || box-trees, and take with thee Sarea, Dabria, Selemia, || Ecanus, and Asiel, these five which are ready to write swiftly.

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, ^{Acts 7.} which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion parted among you by lot: but your fathers, and ye yourselves have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And for as much as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are you here, and your brethren amongst you.

34 Therefore if so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercie.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth and drink that I give thee to drink. ^{Ezek. 3.}

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory.

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderfull visions of the night that were told, which they knew not:

not: and they fast forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

44 In forty days they wrote || two hundred and four books.

45 And it came to pass when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written, publish openly, that the worthy & unworthy may read it.

46 But keep the seventy last, that thou mayest deliver them onely to such as be wise among the people.

47 For in them is the spring of understanding, the fountain of wisdom, and || the stream of knowledge.

48 And I did so.

CHAP. XV.

¹ This prophesie is certain. ⁵ God will take vengeance upon the wicked, ¹² upon Egypt. ¹⁸ An horrible vision. ⁴³ Babylon and Asia are threatened.

Behold, speak thou in the ears of my people the words of prophesie, which I will put in thy mouth, saith the Lord.

2 And cause them to be written in paper: for they are faithfull and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithfull shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtfull works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, & a stretched out arm, & imite Egypt with plagues as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail, through the blasting, and hail, and with a fearful constellation.

14 Wo to the world, and them that dwell therein.

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another, they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus: to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day;

|| Or, box-trees to write on. see ver.

44. || Or, Banns.

* Gen. 47. 4.

* Revel. 6. 10. & 19. 2.

54 unto my chosen, so will I do also, and recompense in their bosome. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Wo to them that sin & keep not my commandments, saith the Lord:

25 I will not spare them: go your way ye children from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them, may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wilde bores of the wood, and with great power shall they come, and joyne batell with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them,

and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east, and from the north, unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camels' hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west-winde, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place, an horrible star.

41 Fire and hail, and flying swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they shall break down the cities, and walls, mountains and hills, trees of the wood, and grafs of the medows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her, then shall the dust & smoke go up unto the heaven,

Or,
against.

Or,
pastern,
or litter.

Or,
blemish.

heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Wo be unto thee, thou wretch, because thou hast made thy self like unto her; and hast deckt thy daughters in whoredome, that they might please and glory in thy lovers, which have alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastified with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousie have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredome shall be in thy bosome, therefore shalt thou receive recompense.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish.

with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle citie, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them, as stubble, and they shall be unto thee as fire:

62 And shall consume thee and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and look what thou hast, they shall spoil it, and mar the beauty of thy face.

CHAP. XVI.

ⁱ Babylon and other places are threatened with plagues that cannot be avoided, 23 and with desolation. 40 The servants of the Lord must look for troubles: 51 and not hide their sins, 74 but leave them, and they shall be delivered.

VO be unto thee, Babylon and Asia: wo be unto thee, Egypt and Syria.

2 Gird up your selves with clothes of sack and hair, bewail your children and be sorrie; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

56 8 The mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof, the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also before the Lord, and before the glory of his power.

13 For strong is his right hand that bendeth the bowe, his arrows that he shooteth are sharp, and shall not mis when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Wo is me, wo is me, who will deliver me in those days?

18 The beginning of sorrows and great mournings, the beginning of famine, and great dearth, the beginning of wars, and the powers shall stand in fear, the beginning of evils: what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindfull of thy scourges.

21 Behold, victuals shall be so

good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine, and great confusion. *Or: plagues.*

22 For many of them that dwell upon earth, shall perish of famine; and the other that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives:

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms

grooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it: beleeve not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with childe, in the ninth moneth bringeth forth her son, within two or three hours of her birth great pains compels her womb, which pains, when the childe cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to the battel, and in those evils, be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that had no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour, labour in vain.

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with

them for their sin, saith the Lord.

49 Like as an whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh her self, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, & righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts.

55 Which spake but the word, Let the earth be made, and it was made: Let the heaven be made, and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep; and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks, to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life and understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth

searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what you think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will you hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins and forget your iniquities, to meddle no more with them for ever; for shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle with things offered unto idols.

69 And they that consent unto them shall be had in derision, and in reproach, and trodden under foot.

70 For there shall be in every

place, and in the next cities a great insurrection upon those that fear the Lord.

71 They shall be like mad-men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen, and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments, and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities: like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undressed, & is cast into the fire to be consumed therewith.

TOBIT.

CHAP. I.

1 Tobit his stock and devotion in his youth. 9 His marriage, 10 and captivity. 13 His preferment, 16 alms, and charity in burying the dead: 19 for which he is accused and fleeth, 22 and after returneth to Nineveh.



The book of the words of Tobit, son of Tobiel, the son of Ananias, the son of Gabael, the son of Gabael, of the seed of Afael, of the tribe of Nephthali,

2 Who in the time of Enemessar king of the Assyrians, was led captive, out of Thisbe, which is at the right

hand of that city, which is called properly Nephthali in Galilee above Afer.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineveh, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father, fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should

should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits, and tenths of increase, with that which was first born; and them gave I at the altar, to the priests the children of Aaron.

7 The first tenth part of all increase, I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my fathers mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren, and those that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept my self from eating, because I remembered God with all my heart.

12 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias at Rages a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar,

I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privately, (for in his wrath he killed many) but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid my self, understanding that I was sought for to be put to death, I withdrew my self for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna, and my son Tobias.

21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath, and Sarchedonus his son reigned in his stead; who appointed over his fathers accounts, and over all his affairs, Achicharus my brother Anaels son.

22 And Achicharus intreating for me, I returned to Nineve: now Achicharus was cup-bearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brothers son.

CHAP. II.

1 Tobit leaveth his meat to bury the dead, 10 and becometh blinde. 11 His wife taketh him to get her living. 14 His husband and she fall out about a kid.

Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And

|| Or, being unwilling to resist.

|| Or, acts.

*2 King. 17. 3.

|| Or, to the power of Baal, or the god Baal.

*1 King. 12. 30. *Exod. 22. 19. Deut. 12. 6.

|| Or, Levi.

*Num. 36. 7.

*Gen. 43. 32.

† Gr. my soul.

† Gr. buyer.

|| Or, in the land or country of Media.

† Gr. the ways of whom were unsettled.

|| Or, behind the walls.

*2 King. 19. 35.

36. 11a. 37.

38. 18.

21. 1 Mac. 7. 41.

2 Mac. 8. 19.

*2 King. 19. 37.

2 Chr. 32. 21.

|| Or, Efarhad-don.

|| Or, Efarhad-don.

60

2. And when I saw abundance of meat, I said to my son, Go, and bring what poor man soever thou shalt finde out of our brethren, who is mindfull of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I start up, and took him up into a room, untill the going down of the sun.

5 Then I returned, and washed my self, and ate my meat in heaviness,

6 Remembring that prophesie of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away, and yet lo, he burieth the dead again.

9 The same night also I returned from the buriall, and slept by the wall of my court-yard, being polluted, and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung unto mine eyes, and a whiteness came in mine eyes, and I went to the physicians, but they helped me not: moreover, Achicharus did nourish me, untill I went into Elymais.

11 And my wife Anna did take womens works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to crie, I said unto her, From whence is this kid? is it not stolen? render it to the owners, for

it is not lawfull to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more then the wages: howbeit I did not beleeve her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

Tobit grieved with his wives taunts, prayeth. 11 Sara reproached by her fathers maids, prayeth also. 17 An angel is sent to help them both.

Then I being grieved did weep, and in my sorrow prayed, saying,

O Lord, thou art just, and all thy works, and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments; wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgements are many and true: deal with me according to my sins, and my fathers: because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather then to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

Job 2. 9. Or, lo all things are known to thee.

Deut. 28. 15, 37.

Or, dismissed, or delivered.

* Amos 8. 10.

* Chap. 1. 19.

Or, swallows.

Or, white films.

Or, was hired to spin in the womens rooms. Or, for work.

* Deut. 22. 1.

Apocrypha.

7 It came to pass the same day, that in Ecbatane a cite of Media, Sara the daughter of Raguel was also reproached by her fathers maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lien with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowfull, so that the thought to have strangled her self; and she said, I am the onely daughter of my father, and if I do this it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee,

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man,

15 And that I never polluted my name, nor the name of my father in the land of my captivity: I am the onely daughter of my father, neither hath he any childe to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep my self for a wife: my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pitie taken of me, that I hear no more reproach.

Or, brother.

16 So the prayers of them both were heard before the majestic of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobits eyes, and to give Sara the daughter of Raguel, for a wife to Tobias the son of Tobit, and to binde Asmodeus the evil spirit, because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entred into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IIIII.

Tobit giveth instructions to his son Tobias, 20 and telleth him of money left with Gabael in Media.

IN that day Tobit remembered the money, which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signifie to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me, and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave.

5 My son, be mindfull of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance: and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face

* Exod. 20. 12. Eccles. 7. 27.

* Prov. 3. 9. Eccles. 4. 1.

* Luke 14. 13.

62 face of God shall not be turned away from thee.

* Eccles 35-10. 8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layest up a good treasure for thy self against the day of necessity.

* Eccles 29-13. 10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it, in the sight of the most High.

* 1 Thef. 4-3. 12 Beware of all whoredome, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy fathers tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons & daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay, and great want: for lewdness is the mother of famine.

* Levit. 19-13. Deut. 24-14, 15. 14 Let not the wages of any man, which hath wrought for thee, tarrie with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

* Matth. 7, 12. Luke 6. 34. 15 Do that to no man which thou hatest: drink not wine to make thee drunken; neither let drunkenness go with thee in thy journey.

* Luke 14-13. 16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to

thine abundance give alms; and let Match. 6. 1. not thine eye be envious when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God always, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel, but the Lord himself giveth all good things, and he humbleth whom he will, as he will, now therefore my son, remember my commandments, neither let them be put out of thy minde.

20 And now I signifie this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

4 Young Tobias seeketh a guide into Media. 6 The angel will go with him, 12 and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her sons departing.

Tobias then answered and said, Father, I will do all things which thou hast commanded me.

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not, and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will

go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarrie for me till I tell my father.

8 Then he said unto him, Go, and tarrie not: So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trustie man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and familie thou art.

11 To whom he said, Dost thou seek for a tribe or familie, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome brother, be not now angry with me, because I have inquired to know thy tribe, and thy familie, for thou art my brother, of an honest and good stock: for I know Ananias, and Jonathas, sons of that great Samaias: as we went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits, and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachme a day, and things necessarie, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thy self for the journey, and God send you a good journey. And when his son

had prepared all things for the journey, his father said, Go thou with this man, and God which dwelleth in heaven, prosper your journey, and the angel of God keep you companie. So they went forth both, and the young mans dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedie (to add) money to money: but let it be as refuse in respect of our childre.

19 For that which the Lord hath given us to live with, doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safetie, and thine eyes shall see him.

21 For the good angel will keep him companie, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, 10 and to marrie Sara the daughter of Raguel: 16 and teacheth how to drive the wicked spirit away.

And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish: and the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart, & the liver, and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

¶ Let not money be added, but be the off-spring of our son.
¶ Or, So long as God hath granted us to live, this is sufficient.

¶ Or, cast it upon the land.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart, and the liver, and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil, or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the partie shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara: I will speak for her, that she may be given thee for a wife.

11 For to thee doth the || right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wife: now therefore hear me, and I will speak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guiltie of death, because the right of inheritance doth rather appertain to thee, then to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage-chamber.

14 And now I am the only son of my father, and I am afraid, lest if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear lest I die, and bring my fathers and my mothers life (because of me) to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marrie a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage-chamber, thou shalt take the || ashes of perfume, and shalt lay upon them, some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is mercifull, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee: moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was || effectually joyed to her.

CHAP. VII.

11 Raguel telleth Tobias what had happened to his daughter: 12 and giveth her in marriage unto him. 17 She is conveyed to her chamber, and weepeth. 18 Her mother comforteth her.

And when they were come to Ec-batane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are you, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know

|| Or, embers.

|| Or, vehemently.

know Tobit our kinsman? and they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blinde, he was sorrowfull and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully, and after that they had killed

|| a sucking ram, or lamb, Junius.

|| a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marrie my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless, for the present be merrie. But Tobias said, I will eat nothing here, till we agree, and swear one to another.

12 Raguel said, Then take her from henceforth according to the || manner, for thou art her cousin, and she is thine, and the mercifull God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father: and he blessed them,

14 And called Edna his wife, and

|| Or, law.

* Num. 36. 6.

took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither; and she wept, and the || received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He & his wife rise up to pray. 10 Raguel thought he was dead: 15 but finding him alive, praiseth God, 19 and maketh a wedding-feast.

And when they had supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the || ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray, that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and the mercifull God give thee and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper ^{Gen. 2.} 7, 18, and stay: of them came mankind: Thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this

|| Or, ticked.

|| Or, embers.

* Gen. 2.

22.

66 this my sister for lust, but uprightly; therefore mercifully ordain, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arofe, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: *if he be not*, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyfull; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercie, O Lord, and finish their life in health, with joy and mercy.

18 Then Raguel bad his servants to fill the grave.

19 And he kept the wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired,

21 And then he should take the half of his goods, and go in safety to

his father; and should have the rest when I and my wife be dead.

CHAP. IX.

1 Tobias sendeth the angel unto Gabael for the money. 6 The angel bringeth it, and Gabael to the wedding.

Then Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days, and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and Tobias blessed his wife.

CHAP. X.

1 Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half their goods. 12 and bleisseth them.

Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But

7 But she said, Hold thy peace, and deceive me not; my son is dead; and she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arofe, and gave him Sara his wife, and half his goods, servants, and catel, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee: and he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoyce before the Lord: behold, I commit my daughter unto thee // of special trust; wherefore do not entreat her evil.

// Or, to be safely kept.

CHAP. XI.

6 Tobias mother smiteth her son coming. 10 His father meeteth him at the door, and recovereth his sight. 14 He praiseth God, 17 and welcome his daughter in law.

After these things Tobias went his way praising God that he had given him a prosperous journey, and blessed Raguel, and Edna his wife, and went on his way till they drev near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father.

3 Let us haste before thy wife, and prepare the house:

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about towards the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee my son, from henceforth I am content to die; and they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his fathers eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept and said, Blessed art thou, O God, and blessed is thy name for ever, and blessed are all thine holy angels:

15 For thou hast scourged and hast taken pity on me: for behold, I see my son Tobias. And his son went in rejoycing, and told his father the great things that had happened to him in Media.

f 4.

16 Then

16 Then Tobit went out to meet his daughter in law, at the gate of Nineve, rejoicing and praising God: and they which saw him go, marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercie on him. And when he came near to Sarah his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be thy father and thy mother.* And there was joy amongst all his brethren which were at Nineve.

18 And Achiacharus, || and Nabas his brothers son came.

19 And Tobias wedding was kept seven days with great joy.

CHAP. XII.

5 *Tobit offereth half to the angel for his pains.*
6 *But he calleth them both aside, and exhorteth them, 15 and telleth them that he was an angel, 21 and was seen no more.*

Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought.

3 For he hath brought me again to thee in safetie, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnifie him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and || honourably to shew forth

the works of God; therefore be not slack to praise him.

7 It is good to keep close the secrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness: a little with righteousness is better then much with unrighteousness: it is better to give alms then to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness, shall be filled with life:

10 But they that sin, are enemies to their own life.

11 Surely, I will keep close nothing from you. For I said, It was good to keep close the secrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was ^{to go and} with thee.

14 And now God hath sent me to heal thee, and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; where-

|| Junius, who is also called Nasbar.

|| Or, with honour.

*Gen.
18. 8.
& 19. 3.
Judg.
13. 16.

wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but you did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me, but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderfull works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

Then Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

*Deut.
32. 39.
1 Sam.
2. 6.
Wisd.
16. 13.

2 For he doth scourge, and hath mercie: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extoll him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If you turn to him with your whole heart, and with your whole minde, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extoll the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation: O ye sinners, turn & do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extoll my God, and my soul shall praise the king of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem the holy cite, || he will scourge thee for thy childrens works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyfull there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all which love thee for ever.

13 Rejoyce and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoyce in thy peace: blessed are they which have been sorrowfull for all thy scourges; for they shall rejoyce for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be build up with sapphires, and emeralds, and precious stone: thy walls and towres, and battlements, with pure gold.

17 And the streets of Jerusalem shall be paved with beryll, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia, and they shall praise him, saying, Blessed be God which hath extolled it for ever.

|| Or, he will lay a scourge upon the works of thy children.

|| Or, to make.

|| Or, prosperitie.

CHAP. XIV.

3 Tobit giveth instructions to his son, 8 specially to leave Nineve. 11 He and his wife die, and are buried. 12 Tobias removeth to Ecbatane, 14 and there died, after he had heard of the destruction of Nineve.

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children: for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely beleve those things which Jonas the prophet spake of Nineve, that it shall be overthrowen, and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land; and Jerusalem shall be desolate, and the house of God in it shall be burned, & shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, untill the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confesse God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice, shall rejoyce,

shewing mercy to our brethren.

8 And now my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thy self mercifull and just, that it may go well with thee.

10 And bury me decently, and thy mother with me, but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was not saved, but the other had his reward: for he went down into darkness. 11 Manasses gave alms, and escaped the snares of death which they had set for him: but A-
man fell into the snare, and perished.

12 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

13 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

14 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobits.

15 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

16 But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoyced over Nineve.

Or,
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and more
fear.

Ezra
3. 8. and
6. 14.

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JUDETH.

CHAP. I.

2 Arphaxad doth fortifie Ecbatane. 5 Nabuchodonosor maketh war against him, 7 and craveth aid. 12 He threatneth those that would not aid him, 15 and killeth Arphaxad, 16 and returneth to Nineve.

IN the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve the great citie, (in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about, of stones hewn three cubits broad and six cubits long, and made the height of the wall seventie cubits, and the breadth thereof fiftie cubits:

3 And set the towres thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits.

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was fourtie cubits, for the going forth of his mighty armies, and for the setting in array of his footmen.)

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-countrey, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battel.

7 Then Nabuchodonosor king of the Assyrians, sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast.

8 And to those amongst the nations that were of Carmel, and Galadad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Rameffe, and all the land of Gesem,

10 Untill you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, untill you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battel: for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this countrey, and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two seas.

13 Then he marched in battel-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battel: for he overthrow all the power of Arphaxad, and all his horse-men, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towres, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

4 *Holofernes is appointed general, 11 and charged to spare none that will not yield. 15 His army and provision: 23 the places which he won and wasted as he went.*

And in the eighteenth year, the two and twentieth day of the first moneth, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians, called Holofernes the chief captain of his army, which was [†] next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders, twelve thousand.

6 And thou shalt go against all the west-country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me ^{||} earth and water: for I will go forth in my wrath against them, and will cover the

whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead till it overflow.

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take before-hand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebell, let not thine eyes spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur,

15 And he mustered the chosen men for the batel, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horsback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victuall for every man of the army, and very much gold and silver out of the kings house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the

the face of the earth west-ward with their chariots, and horse-men, and their chosen footmen.

20 A great multitude also of sundry countreys came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three days journey toward the plain of Bethleth, and pitched from Bethleth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his armie, his footmen, and horse-men, and chariots, and went from thence into the hill-country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chelians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till you come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burnt up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus, in the time of wheat-harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countreys, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in Sidon and Tyrus, and them that dwelt in

Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus, and Ascalon, feared him greatly.

CHAP. III.

1 *They of the sea-coasts intreat for peace. 7 Holofernes is received there. 8 Tet he destroyeth their gods, that they might worship only Nabuchodonosor. 9 He cometh near to Judea.*

SO they lent ambassadours unto him, to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities, and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call upon him as god.

9 Also he came over against ^{||} E-draelon near unto ^{||} Judea, over against the [†] great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole moneth, that he might gather together all the carriages of his armie.

CHAP.

[†] 1 Sam. 20. 7. & 25. 17.

[†] Gr. second man. ^{||} After the manner of the kings of Persia, to who earth & water was wont to be given to acknowledge that they were lords of land & sea, Herodotus.

^{||} Or, Efdrelon. ^{||} Or, Dotea, Dothan, Junius. [†] Gr. great jaw.

CHAP. IV.

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4 The Jews are afraid of Holofernes, 5 and fortify the hills. 6 They of Bethulia take charge of the passages. 9 All Israel fall to fasting and prayer.

Now the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God :

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels and the altar, and the house were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem :

5 And possessed themselves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, & Betomestham which is over against Eldraclon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them their was an entrance into Judea, and it was easie to stop them that would come up, because the passage was strait, || for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the || ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls :

10 Both they and their wives, and their children, and their catel, and every stranger and hireling, and their servants bought with money put sackcloth upon their loyns.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoyce at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministred unto the Lord, had their loyns girt with sackcloth, and offered the daily burnt-offerings, with the vows and free-gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

5 Achior telleth Holofernes what the Jews are, 8 and what their God had done for them: 21 and adviseth, not to meddle with them. 22 All that heard him were offended at him.

Then was it declared to Holofernes the chief captain of the army: of Assur, that the children of Israel had prepared for war, and had shut

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† Gr.
all the
top.

shut up the passages of the hill-country, and had fortified † all the tops of the high hills, and had laid impediments in the champion countreys.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governours of the sea-coast.

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their armie, and wherein is their power and strength, and what king is set over them, or captain of their armie.

4 And why have they determined not to come and meet me, more then all the inhabitants of the west ?

* Chap.
11.5,9.

5 * Then said Achior the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill-countreys: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans :

* Gen.
11.31.

7 * And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldaea.

|| Or,
went out
of.

8 For they || left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

* Gen.
12.1.

9 Then * their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much catel.

10 But when a famine covered all

the land of Chanaan, they went down into Egypt and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low, with labouring in * brick, and made them slaves.

* Exod.
1.8.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the * Egyptians cast them out of their sight.

* Exod.
12.31,33.

13 And * God dried the Red sea before them,

* Exod.
14.21.

14 And * brought them to mount Sina, and Cades Barne, and cast forth all that dwelt in the wilderness.

* Exod.
19.1.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Efebon, and passing over Jordan they possessed all the hill-country.

† Gr.
into the
way of
the wilderness
of Sina.

16 * And they cast forth before them, the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

* Josh.
12.8.

17 And whilest they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But * when they departed from the way which he appointed them, they were destroyed in many battels verie sore, * and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

* Judg.
2.11, and
3.8.

19 But * now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuarie is, and || are seated in the hill-country; for it was desolate.

* Ezra
1.1,3.

|| Or,
have their
dwellings

20 Now therefore, my lord and governour, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruine, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for lo, it is a people that have no strength nor power † for a strong battel.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey, to be devoured of all thine army.

CHAP. VI.

¹ Holofernes despiseth God. ⁷ He threatneth Achior, and sendeth him away. ¹⁴ The Bethulians receive and bear him. ¹⁸ They fall to prayer, and comfort Achior.

AND when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur, said unto Achior and all the Moabites, before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them: and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, faith king Nabuchodonosor, lord of all the earth; for he said, None of my words shall be in vain.

5 And thou Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill-country, and shall set thee in one of the cities of the passages.

8 And thou shalt not perish till thou be destroyed with them.

9 And if thou perishest thyself in thy minde, that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him and brought him out of the camp into the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling, kept them from coming up, by casting of stones against them.

13 Never-

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their citie, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governours of the city:

15 Which were in those days, Ozias the son of Micha of the tribe of Simeon, and Chabris the son of Gothoniell, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders, and they called on the God of Israel all that night for help.

CHAP. VII.

¹ Holofernes besiegeth Bethulia, ⁷ and stoppeth the water from them. ²² They faint, and murmur against the governours, ³⁰ who promise to yield within five days.

THE next day Holofernes commanded all his army, and all his

people which were come to take his part, that they should remove their camp against Bethulia, to take beforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were about amongst them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dathaim, even to Belmain, and in length from Bethulia unto Cyamom, which is over against Esdracelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day, Holofernes brought forth all his horsemen, in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garisons of men of war over them, and he himself removed towards his people.

8 Then came unto him all the chief of the children of Esau, and all the governours of the people of Moab, and the captains of the sea-coast, and said,

g 3.

9 Let

† Gr.
against a
mighty
army.

|| From
Dathaim,
Juni-
nus.
† Gr.
be-
cause
field.

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easie to come up to the tops of their mountains.

11 Now therefore my lord, fight not against them in battel-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence) so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrowen in the streets where they dwell.

15 Thus shalt thou render them an evil reward: because they rebelled and met not thy person peaceably.

16 And these words pleased Holofernes, and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Elau went up with the children of Ammon, and camped in the hill-country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel,

which is near unto Chusfi, that is upon the brook Mochmur, and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Asfur remained about them, both their footmen, chariots, and horse-men, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink. ^{Or, pit.} their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the cite, both young men and women, and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for you have done us great injury, in that you have not required peace of the children of Assur. ^{Exod. 5. 21.}

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst, and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made

a spoil unto them, then to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you, the heaven and the earth, and our God, and Lord of our fathers, which punisheth us according to our sins, and the sins of our fathers, that he do not according as we have said this day.

^{Or, tell he do, meaning Holofernes}

29 Then there was great weeping with one consent in the midst of the assembly, and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the cite.

CHAP. VIII.

^{1 The state and behaviour of Judeth a widow. 11 She blameth the governors for their promise to yield, 17 and adviseth them to trust in God. 28 They excuse their promise. 32 She promisseth to do something for them.}

NOW at that time Judeth heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salafadai, the son of Israel.

^{Or, Samadai.}

2 And Manasses was her husband of her tribe and kindred, who died in the barley-harvest.

3 For as he stood overseeing them

that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the cite of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judeth was a widow in her house three years and four moneths.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loyns, and wore her widows apparel.

6 And she fasted all the days of her widow-hood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts, and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautifull to behold: and her husband Manasses had left her gold and silver, and men-servants and maid-servants, and cattel, & lands, and she remained upon them.

8 And there was none that gave her an ill word, for she feared God greatly. ^{Or, and she kept them.}

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water (for Judeth had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days)

10 Then she sent her waiting-woman that had the government of all things that she had, to call Ozias, and Chabris, and Charmis, the ancients of the cite.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that you have spoken before the people this day are not right, touching this oath which ye made, and pronounced between God and you, and have promised to deliver the cite to our enemies, unless within these days the Lord turn to help you.

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12 And now, who are you that have tempted God this day, and stand in stead of God amongst the children of men?

13 And now trie the Lord Almighty, but you shall never know any thing.

14 For you cannot finde the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not || binde the counsels of the Lord our God: for God is not as man, that he may be threatned, neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe nor family, nor people nor cite among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled, and he will require the profanation thereof at our mouth.

22 And || the slaughter of our brethren, and the captivité of the country, and the desolation of our inheritance, will he turn upon our heads

among the Gentiles, wheresoever we shall be in bondage, and we shall be an offence and a reproach to all them that possesse us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mothers brother.

27 For he hath not tried us in the fire as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him to admonish them.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thir-
stie, and compelled us to do unto them as we have spoken, and to bring an oath upon our selves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations, to the children of our nation.

33 You

33 You shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promised to deliver the city to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Judith humbleth her self, 2 and prayeth God to prosper her purpose against the enemies of his sanctuary.

Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach, (for thou saidst, It shall not be so, and yet they did so)

3 Wherefore thou gavest their rulers to be slain, so that they died their bed in blood, being deceived, and smote the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not one-

ly those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgements are in thy foreknowledge.

7 For behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bowe, and sling, and know not that thou art the Lord that breakest the batels: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle, where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and lend thy wrath upon their heads: give into mine hand which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creatour of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have

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|| Or, engage.
Num.
23. 19.

|| Or, town.

* Judg.
2. 11. and
4. 1. and
6. 1.

|| Or, fear.

* Gen.
34. 25.

* Judg.
4. 21. &
5. 26.

* Judg.
7. 2.
2 Chr.
14. 11.
and 16.
8. and
20. 6.

84 for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated, and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done :

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things that God hath forbidden them to eat by his laws :

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oyl, which they had sanctified and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawfull for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine hand-maid knowing all this, am fled from their presence, and God hath sent me to work things with thee, wherewith all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night : now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins :

18 And I will come and shew it unto thee : then thou shalt go forth

with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, untill thou come before Jerusalem, and I will set thy throne in the midst thereof, and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee : for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee. Or, bark. Or, these things have I spoken.

20 Then her words pleased Holofernes, and all his servants, and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words : surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

2 *Judeth will not eat of Holofernes meat. 7 She carried three days in the camp, and every night went forth to pray. 13 Bagoas moveth her to be merrier with Holofernes, 20 who for joy of her companie drunk much.*

Then he commanded to bring her in, where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judeth said, I will not eat thereof, lest there be an offence : but Gen. 43. 32. Dan. 1. 8. Tob. 1. 11. provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If

85 If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judeth unto him, As thy soul liveth, my lord, thine hand-maid shall not spend those things that I have, before the Lord work by mine hand, the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning watch,

6 And sent to Holofernes, saying, Let my lord now command, that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard, that they should not stay her : thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed her self in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, untill she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants onely, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For so, it will be a shame for our person, if we shall let such a woman go, not having had her companionie : for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair

damel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judeth unto him, Who am I now, that I should gain-say my lord? surely whatsoever please him, I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked her self with her apparel, and all her womans attire, and her maid went and laid soft skins on the ground for her, over against Holofernes, which she had received of Bagoas for her daily use, that the might sit, and eat upon them.

16 Now when Judeth came in, and sat down, Holofernes his heart was ravished with her, and his minde was moved, and he desired greatly her company, for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now and be merrier with us.

18 So Judeth said, I will drink now, my lord, because my life is magnified in me this day, more then all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine then he had drunk at any time in one day, since he was born.

CHAP. XIII.

2 *Judeth is left alone with Holofernes in his tent.*

4 *She prayeth God to give her strength. 7 She cut off his head while he slept, 10 and returned with it to Bethulia. 17 They saw it, and commend her.*

Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord, and they

86 they went to their beds: for they were all wearie, because the feast had been long.

*Eccles

31. 20,

25-

2 And Judeth was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judeth had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judeth standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes his head to her maid:

10 And she put it in her bag of meat: so they twain went together according to their custome, unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judeth afar off to the watchmen at the gate, Open,

open now the gate: God, even our God is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together both small and great, for it was strange unto them that she was come: so they opened the gate and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, (I say) for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the armie of Assur, and behold the canopy wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God, above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the

the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

8 Achior heareth Judeth shew what she had done, and is circumcised. 11 The head of Holofernes is hanged up. 15 He is found dead, and much lamented.

Then said Judeth unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

*2 Mac.

15: 35-

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and set you a captain over them, as though you would go down into the field toward the watch of the Assyrians, but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not finde him: then fear shall fall upon them, and they shall flee before your face.

4 So you, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias, and when he was come and saw the head of Holo-

fernes in a mans hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judeths feet, and revered her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judeth declared unto him in the midst of the people, all that she had done from the day that she went forth untill that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyfull noise in their cite.

10 And when Achior had seen all that the God of Israel had done, he beleaved in God greatly, and circumcised the flesh of his fore-skin, and was joynted unto the house of Israel, unto this day.

11 And assoon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains, and tribes, and to every one of their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battel, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had slept with Judeth.

15 But because none answered, he opened it, and went into the bed-chamber, and found him cast upon

18 Now

18 Now assoon as they entred into Jerusalem, they worshipped the Lord; and assoon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judeth also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary, for the space of three moneths, and Judeth remained with them.

21 After this time every one returned to his own inheritance, and Judeth went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

¶ The rest of the chapters of the book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the tenth chapter after the Greek.

5 Mardocheus remembreth and expoundeth his dream of the river and the two dragons.



Hen Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more & more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free: so she died in Bethulia: and they buried her in the cave of her husband Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judeth, nor a long time after her death.

signes and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour and time, and day of judgement before God amongst all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the moneth Adar, the fourteenth and fifteenth day of the same moneth, with an assembly, and joy, and with gladness, before God, according to the generations for ever among his people.

CHAP. XI.

2 The flock and quality of Mardocheus. 6 He dreameth of two dragons: coming forth to fight, 10 and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus,

sitheus, who said he was a priest and Levite, and Ptolemeus his son brought this epistle of Phurim, which they said was the same, and that Lyfimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of Artaxerxes the great, in the first day of the moneth Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cifai of the tribe of Benjamin had a dream.

3 Who was a Jew, and dwelt in the cite of Sufa, a great man, being a servitour in the kings court.

4 He was also one of the captives which Nabuchodonosor the king of Babylon carried from Jerusalem, with Jechonias king of Judea, and this was his dream.

5 Behold, a noise of a tumult, with thunder and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their crie was great.

7 And at their crie all nations were prepared to battel, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity: tribulation and anguish, affliction, and great uproar upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their crie, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devaloured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake; he bare this dream in minde, and untill night by all means was desirous to know it.

CHAP. XII.

2 The conspiracy of the two eunuchs is discovered by Mardocheus, 5 for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king, and he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people, because of the two eunuchs of the king.

CHAP. XIII.

1 The copy of the kings letters to destroy the Jews. 8 The prayer of Mardocheus for them.

THE copy of the letters was this. The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying my self alway with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men.

3 Now when I asked my counsellors how this might be brought

92 to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will, and stedfast fidelity, and had the honour of the second place in the kingdom,

¶ Or, be settled.

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms honourably intended by us, cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established:

¶ Or, second from us.

6 Therefore have we commanded that all they that are signified in writing unto you by Aman (who is ordained over the affairs, and is next unto us) shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainstay thee.

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel, to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

CHAP. XIV.

1 The prayer of queen Esther for her self and her people.

QUEEN Esther also being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and in stead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me desolate woman, which have no helper but thee:

4 For my danger is in mine hand, 5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless, it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example that hath begun this against us.

12 Remember, O Lord, make thy self known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am desolate, & which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor

the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the signe of my high estate, which is upon mine head, in the days wherein I shew my self, and that I abhor it as a menstuous rag, and that I wear it not when I am private by my self,

17 And that thine handmaid hath not eaten at Amans table, and that I have not greatly esteemed the kings feast, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy, since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

6 Esther cometh into the kings presence. 7 She looketh angrily, and she fainteth. 8 The king doth take her up and comfort her.

AND upon the third day when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder & Saviour of all things; she took two maids with her.

3 And upon the one she leaned, as carrying her self daintily.

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne; and was clothed with all his robes of majesty, all glittering with gold and precious

93
† Gr.
every
stranger.
† Gr.
pride.
† Gr.
quiet, or
private.

of my
change.

¶ Or,
delicate-
ly.

¶ Or,
rose-coloured.
¶ Or,
as amiable,
or
smiling.

† Gr.
vain
things.

† Gr.
be not.

¶ Or,
gods.

94 precious stones, and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down and was pale, and fainted, and bowed her self upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to her self again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer.

10 Thou shalt not die, though our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then she said unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderfull art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, 10 wherein he taxeth Aman, 17 and revoketh the decree procured by Aman to destroy the Jews, 22 and commandeth the day of their deliverance to be kept holy.

Joseph. Ant. lib. 11. cap. 6. The great king Artaxerxes unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithfull subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen;

3 And endeavour to hurt not our subjects onely, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not onely thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities;

6 Beguiling with the fallhood and deceit of their lewd disposition, the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purposes, and always judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits fought of us the destruction as well of Mardocheus, who saved

saved our life, and continually procured our good, as also of blameless Either, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we finde that the Jews whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gares of Sufa with all his family: God who ruleth all things, speedily rendring vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that

the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth moneth Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 You shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; but to those which do conspire against us, a memorial of destruction.

24 Therefore every citie and countrey whatsoever, which shall not do according to these things, shall be destroyed without mercie, with fire and sword, and shall be made not onely unpassable for men, but also most hateful to wilde beasts and fowls for ever.

THE WISDOME OF SOLOMON.

CHAP. I.

2 To whom God sheweth himself, 4 and wisdome her self. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: 13 For God created not death.

1 Kings 33. 11a 56.1.

Ove^a righteousness, ye that be judges of the earth: think of the Lord with a good (heart) and in simplicitie of heart seek him.

2 For he will be found of them that tempt him not: and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power when it is tried, i reprovethe the unwise.

4 For into a malicious soul wisdom shall not enter: nor dwell in

the bodie that is subiect unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit: and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: & that which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things, cannot be hid: neither shall vengeance, when it punisheth, pass by him.

|| Or,
repro-
ving.

9 For inquisition shall be made in to the counsels of the ungodly: and the found of his words shall come unto the Lord for the || manifestation of his wicked deeds.

10 For the ear of jealousie heareth all things: and the noise of murmuring is not hid.

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that || belieth, slayeth the foul.

|| Or,
flander-
eth.

Deut.

4 23, 24.

12 Seek not death in the error of your life: and pull not upon your selves destruction, with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthfull: and there is no poison of destruction in them: nor the kingdome of death upon the earth.

15 For righteousness is immortal.

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP. II.

1 The wicked think this life short, 5 and of no other after this. 6 Therefore they will take their pleasure in this, 10 and conspire against the just. 21 What that is which doth blind them.

FOR the ungodly said, reasoning with themselves, but not aright, 'Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a

little spark in the moving of our heart;

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the || soft air,

|| Or,
moist.

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and || overcome with the heat thereof.

|| Or,
oppressed.

5 For our time is a very shadow: that passeth away: and after our end there is no returning: for || it is fast sealed, so that no man cometh again.

Chr.

29. 15.

|| Or, he.

6 Come on therefore, let us enjoy the good things that are present: and let us || speedily use the creatures like as in youth.

Isa. 22.

13. and

56. 12.

7 Let us fill our selves with costly wine, and ointments: and let no flower of the spring pass by us.

1 Cor.

15. 32.

|| Or,

earnestly.

8 Let us crown our selves with rose-buds before they be withered.

9 Let none of us go without his part of our || voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

|| Or,
jollity.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamie the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the childe of the Lord.

John

7. 7.

Ephel.

14 He was made to reprove our thoughts.

5. 13.

15 He

|| Or,
false coin.

Ephel.

21. 8. 9.

Match.

27. 43.

Jer. 11.

19.

† Gr.

preferred;

or e-

steemed

the re-

ward.

Gen. 1.

26. 27.

and 5. 1.

Eclus

17. 3.

Gen.

3. 13.

1 The godly are happy in their death, 5 and in their troubles: 10 The wicked are not, nor their children. 13 But they that are pure, are happy, though they have no children: 16 For the adulterer and his seed shall perish.

Deut.

33. 3.

Ephel.

5. 4.

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98
|| Or, be partakers of holy things.

16 As for the children of adulterers, they shall not || come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither comfort in the day of || trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IIII.

1 The chaste man shall be crowned. 3 Bastard slips shall not thrive. 6 They shall witness against their parents. 7 The just die young, and are happy. 19 The miserable end of the wicked.

Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is || known with God, and with men.

|| Or, approved.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victorie, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

* Math. 7. 19. 4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the winde, and through the force of winds they shall be rooted out.

5 The unperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful || beds, are witnessers of wickedness against their parents in their trial.

† Gr. sleep. 7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair un-

to men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living amongst sinners he was translated.

Gen. 5. 24. Hebr. 11. 5.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest: and the wandring of concupiscence doth || undermine the simple minde.

† Gr. pervert.

13 He being made || perfect in a short time, fulfilled a long time.

|| Or, sanctified or consummated.

14 For his soul pleased the Lord: therefore hastened he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds. That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wife, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him: but God shall laugh them to scorn, and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless: and he shall shake them from the foundation: and they shall be utterly laid waste, and be in sorrow: and their memorial shall perish.

20 And || when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

|| Or, to the casting up of the account.

CHAP.

CHAP. V.

1 The wicked shall wonder at the godly, 4 and confess their error, 5 and the vanitie of their lives. 15 God will reward the just, 17 and war against the wicked.

Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a || proverb of reproach.

|| Or, parable. Chap. 3. 2.

4 We fools accounted his life madness; and his end to be without honour.

5 How is he numbred among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We || wearied our selves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are || passed away like a shadow, and as a poste that hath by,

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves;

11 || Or as when a bird || hath flown through the air, there is no token of her way to be found, but the

light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them is passed through, and therein afterwards no signe where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no signe of vertue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like || dust that is blown away with the winde; like a thin froth that is driven away with the storm; like as the || smoke which is || dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore, their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious || kingdom, and a beautiful crown from the Lords hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on || righteousness as a breast-plate, and true judgement in stead of an helmet.

19 He shall take || holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunder-bolts go abroad, and from the clouds, as from a well-drawn bowe,

* Job 8. 9. || Gr. chiffe down. || Or, chaff. || Psal. 1. 4. and 101. 14. Prov. 10. 25. || 11. 7. Jam. 1. 10, 11.

|| Or; palace: unless the word be taken unproperly, as 2 Mac. 2. 17.

|| Isaiah 59. 17.

|| Or; equitie.

100 bowe, shall they flie to the mark.
 22 And hailstones full of wrath shall be cast *as* out of a stone-bowe, and the water of the sea shall rage against them, and the floods shall cruelly drowne them.
 23 Yea, a mighty winde shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 Kings must give ear. 3 They have their power from God. 5 who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it: 24 for a wise prince is the stay of his people.

Hear therefore, O ye kings, and understand; learn ye that be judges of the ends of the earth.

2 Give ear, you that rule the people, and glory in the multitude of nations.

* Rom. 13. 1, 2. 3 For ^{*} power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because being ministers of his kingdome, you have not judged aright, nor kept the law, nor walked after the counsel of God,

5 Horribly and speedily shall he come upon you: for a sharp judgement shall be to them that be in high places.

6 For mercy will soon pardon the meaneft: but mighty men shall be mightily tormented.

7 For he which is Lord over all, shall fear no ^{*} mans person, neither shall he stand in aw of any mans greatness: for he hath made the small and great, and careth for all alike.

8 But a fore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily, shall be ^{*} judged holy: and they

that have learned such things, shall finde ^{*} what to answer.

11 Wherefore set your affection upon my words, desire them, and ye shall be instructed.

12 Wildome is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making her self first known unto them.

14 Whofo seeketh her early shall have no great travel: for he shall finde her sitting at his doors.

15 To think therefore upon her, is perfection of wisdom: and whofo watcheth for her, shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth her self favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her, is the desire of ^{*} discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws, is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdome.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, & will not hide mysteries from you: but will seek her out from the beginning of her nativity, & bring the knowledge of her into light, & will not pass over the truth.

23 Neither will I go with confusing envie, for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Re-

|| Or, a defence.

|| Or, nurture.

25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 All men have their beginning and end alike. 8 He preferred wisdom before all things else. 15 God gave him all the knowledge which he had. 22 The praise of wisdom.

I My self also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mothers womb was fashioned to be flesh in the time of ten moneths, being compacted in bloud, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered, was crying, as all others do.

4 I was nursed in swadling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 ^{*} For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any ^{*} precious stone, because all gold in respect of her is as a litle sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her in stead of light: for the light that cometh from her, never goeth out.

11 ^{*} All good things together came to me with her, & innumerable riches in her hands.

12 And I joyced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned ^{*} diligently, and do communicate *her* ^{*} liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use, ^{*} become the friends of God, being commended for the gifts that come from learning.

15 ^{*} God hath granted me to speak as I would, and to conceive as is meet for the things that ^{*} are given me: because it is he that leadeth unto wisdom, and directeth the wife.

16 For in his hand are both we and our words: all wisdom also and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of *the sun*, and the change of seasons:

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wilde beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom which is the worker of all things, taught me: for in her is an understanding spirit, holy, ^{*} one onely, manifold, subtil, lively, ^{*} clear, undefiled, plain, not subject to *only* be hurt, loving the thing that is good, ^{*} quick, which cannot be letted, ready to do good.

23 Kinde to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving
 i 3. then

101
 † Gr. without guile.
 † Gr. without envie.
 † Or, enter friendship with God.
 † Or, God grant.
 † Or, are to be spoken of.

* Job 10. 10.

* Job 1. 21. 1 Tim. 6. 7.

† Gr. stone of ineffable price.

* 1 King. 3. 13. Matth. 6. 33.

* Deut. 10. 17.

2 Chr. 19. 7.

Job 34. 19.

Eccles. 35. 12, 16.

Acts 10. 34.

Rom. 2. 11.

Gal. 2. 6.

Ephes. 6. 9.

Coloss. 3. 25.

1 Pet 1. 17.

† Or, justified.

then any motion : she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in her self, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none, but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

2 *She is in love with wisdom: 4. for he that hath it, hath every good thing. 21. It cannot be had but from God.*

Or, profitably.

Or, to marry her to my self.

Or, teacher.
Or, choicer.

* Exod. 31. 3, 6.

Wisdom reacheth from one end to another mightily: & sweetly doth she order all things.

2 I loved her and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom that worketh all things?

6 And if prudence work; who

of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude; which are such things as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and conjoyneth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, & honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgement, and shall be admired in the sight of great men.

12 When I hold my tongue they shall bide my leisure, and when I speak they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid when they do but hear of me, I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness, and to live with her, hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them

Gr. will.

Job 29. 8, 9.

Or, govern.

Or, appear.

Or, being entered into mine house.

Prov. 7. 3.

in

in my heart, how that to be allied unto wisdom, is immortality,

18 And great pleasure it is to have her friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence; and in talking with her, a good report: I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea, rather being good, I came into a body undefiled.

21 Nevertheless when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

1 *A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can he tell how to please God.*

O God of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgement with an upright heart;

4 Give me wisdom that sitteth by thy throne, and reject me not from among thy children:

5 For I thy servant and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgement and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters.

Or, fame.
Or, marriage.
her.

Or, went.

* Gen. 1. 28.

* Kings 3. 9.

* Psal. 116. 16.

* 1 Chr. 28. 5.
2 Chr. 1. 9.

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my fathers seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body preternaturally down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

* Prov. 8. 22.
John 1. 2, 3, 10.

Or, by her power, or glory.

Isa. 40. 13.
Rom. 11. 34.
1 Cor. 2. 16.

Or, fearfully.

* Gr. at hand.

CHAP. X.

104

What wisdom did for Adam, 4 Noe, 5 Abraham, 6 Lot, and against the five cities, 10 for Jacob, 13 Joseph, 16 Moses, 17 and the Israelites.

She preserved the first-formed father of the world, that was created alone, and brought him out of his fall.

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day, the waste land that smoketh is a testimonie, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behinde them to the world a memorial of their foolishness: so that in the things wherein they offended, they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brothers wrath, she guided him in right paths, shewed him the kingdom of God, and gave him know-

ledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him, she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a fore conflict she gave him the victorie; that he might know that godliness is stronger then all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glorie.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entred into the soul of the servant of the Lord, and withstood dreadfull kings in wonders and signes,

17 Rendred to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night-season:

18 Brought them through the Red sea, and led them through much water.

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak, eloquent.

CHAP.

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CHAP. XI.

The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, 23 but he is mercifull to all.

She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirstie, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For in stead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then, how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercie chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner then the just.

10 For these thou didst admonish and trie as a father: but the other as a severe king thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be

benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance:

16 That they might know that wherewithall a man sinneth, by the same also shall he be punished.

17 For thy almighty hand that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wilde beasts full of rage, newly created, breathing out either a fiery vapour, or filthy fents of scattered smoke, or shocking horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blatt, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

21 For thou canst shew thy great strength at all times when thou wilt, and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercie upon all, for thou canst do all things, and winklest at the sins of men: because they should amend.

24 For

CHAP. X.

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What wisdom did for Adam, 4 Noe, 5 Abraham, 6 Lot, and against the five cities, 10 for Jacob, 13 Joseph, 16 Moses, 17 and the Israelites.

She preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day, the waste land that smoketh is a testimonie, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

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20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

Gen. 37. 28.
Ex. 39. 7.
Acts 7. 10.

Or, the power of them that ruled over him.

Exod. 1. 10.
and 12. 42.
Or, holy.
Exod. 5. 1.

Or, flame.
Exod. 14. 21.
22.
Psal. 78. 13.

Exod. 15. 1.

CHAP. XI.

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20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

21 For thou canst shew thy great strength at all times when thou wilt, and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercie upon all, for thou canst do all things, and winkest at the sins of men: because they should amend.

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Or, perceived.

Or, little weight.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will: or been preserv'd, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAP. XII.

2 God did not destroy those of Chanaan all at once.
12 If he had done so, who could controll him?
19 But by sparing them he taught us. 27 They were punished with their gods.

For thine uncorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little, that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness, they may beleeve on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers, both thine
|| Or, in
ancient.

|| old inhabitants of thy holy land,
|| Or, for
ceries.

4 Whom thou hatedst for doing most odious works of || witchcrafts, and wicked sacrifices;

5 And also those mercilefs murderers of children, and devourers of mans flesh, and the feastors of bloud;

6 With their priests out of the midst of their idolatrous crue, and the parents that killed with their own hands, souls destitute of help:

7 That the land which thou esteemest above all other, might receive a
|| Or, new
inhabitants.

8 Nevertheless, even those thou sparedst as men, and didst send waifs, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battell, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgements upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a ^{Gen. 9.} cursed seed from the beginning, neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, 'What hast thou done?' or who shall withstand thy judgement? or who shall accuse thee for the nations that perish, whom thou hast made: or who shall come to stand || against thee || to be re-
|| Or, in
thy pre-
sence.
|| Or, a
revenger.
1 Pet.
5. 7.

13 For neither is there any God but thou, that carest for all, to whom thou mightest shew that thy judgement is not unright.

14 Neither shall king or tyrant be able to set his face against thee, for any whom thou hast punished.

15 For so much then as thou art righteous thy self, thou orderest all things righteously: 'thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not beleeve that thou art of a || full power, thou
|| Or, perfect.

shwest thy strength, and among boldness manifest.

18 But thou, mastering thy power, judgest with equite, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people, that the just man should be mercifull, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge, we should carefully think of thy goodness, and when we our selves are judged, we should look for mercie.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own || abominations.

24 'For they went astray very far in the ways of error, and held them for gods which even amongst the beasts of their enemies were despised, being deceived as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgement to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgement worthy of God.

27 For look for what things they grudged when they were punished, (that is) for them whom they thought to be gods, (now) being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP. XIII.

1 They were not excused that worshipped any of Gods works. 10 But most wretched are they that worship the works of mens hands.

|| Rom.
1. 19.

Surely vain are all men by nature, who are ignorant of God, & could

not out of the good things that are seen, know him that is: neither by considering the works, did they acknowledge the work-master;

2 'But deemed either fire, or winde, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods which govern the world.

3 With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and vertue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure erre seeking God, and desirous to finde him.

7 For being ^{Rom.} conversant in his works, they ^{1. 21.} search him diligently, and beleeve their sight: because the things ^{|| Or, seek.} are beautifull that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner finde out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and silver to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 'Now a || carpenter that selleth timber, after he hath sawen down a tree meet for the purpose, and taken off all the bark skillfully round about, and hath wrought it handfomely, and made a vessel thereof fit for the service of mans life;

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|| Or,
chips.

12 And after spending the || refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, (being a crooked piece of wood and full of knots) hath carved it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion and with paint, colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help it self (for it is an image and hath need of help.)

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth † that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

† Though men do not pray to their ships, yet are they saved rather by them than by their idols.
8 Idols are cursed, and so are the makers of them. 14 The beginning of idolatry, 23 and the effects thereof. 30 God will punish them that swear falsely by their idols.

A Gain, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the || vessel that carrieth him.

2 For verily desire of gain devised

|| that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves:

4 Shewing that thou canst save from all danger: yea though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel, are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood where by righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called god.

9 For the ungodly & his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even || upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, & † stumbling-blocks to the souls of men, and a || snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For

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15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices.

† Gr. in time.

16 Thus † in process of time an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of || kings.

|| Or, tyrants.

|| Or, in fight.

17 Whom men could not honour || in presence, because they dwelt far off, they took the counterfeits of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness, they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

† Gr. to the better.

19 For he peradventure willing to please one in authority, forced all his skill to make the resemblance, † of the best fashion.

20 And so the multitude allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

|| Or, of God.

21 And this was an occasion to deceive the world: for men serving either calamity or tyranny, did ascribe unto stones and stocks, the incommunicable || name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace.

Deut. 18. 10.

Jer. 7. 9. & 19. 4.

23 For whilst they † slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but

either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men || without exception, blood, manslaughter, theft and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of || kinde, disorder in marriages, adultery, and shameful uncleanness.

27 For the worshipping of idols † not to be named, is the beginning, the cause, and the end of all evil.

28 For either they are mad when they be merry, or prophesie lies, or live unjustly, or else lightly forswear themselves.

29 For inasmuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear, but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God. 7 The folly of idol-makers, 14 and of the enemies of Gods people: 15 because besides the idols of the Gentiles, 18 they worshipped vile beasts.

BUthou, O God, art gracious and true: long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image

109
|| Or, confusably.

|| Or, fix.

† Gr. nameless.

|| Or, devoted.

110 image spotted with divers colours, the painters fruitless labour;

Or, turneth a reproach to the foolish. 5 The sight whereof || enticeth fools to lust after it, and so they desire the form of a dead image that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

*Rom. 9. 21. 7 For the * potter tempering soft earth, fashioned every vessel with much labour for our service: yea of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lowly, he maketh a vain God of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his * life which was lent him shall be demanded.

* Luke 12. 20.

9 Notwithstanding his care is, not that he shall || have much labour, nor that his life is short: but striveth to excell gold-smiths, and silver-smiths, and endeavoureth to do like the workers in bras, and counteth it his glorie to make counterfeit things.

10 His heart is ashes, his hope is more vile then earth, and his life of less value then clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

† Gr. lfe.

12 But they counted our life a pastime, and our † time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

† Or, fo.

13 || For this man that of earthly matter maketh bricke vessels, and gra-

ven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable then very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw || breath, nor ears to hear, nor || Or, fingers of hands to handle, and as for ^{air} their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better then the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse then others.

19 Neither are they beautifull, so much as to be desired in respect of beasts: but they went without the praise of God, and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite, and vile beasts to their enemies, to take it from them. 5 Ele slung with his serpents, 12 but soon healed them by his word only. 17 The creatures altered their nature to pleasure Gods people, and to offend their enemies.

Therefore by the like were they punished worthily, and by the multitude of beasts * tormented.

* Num. 21. 6.

2 In stead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even * quails to stir up their appetite:

* Num. 21. 6.

Chap. 11. 15, 16.

* Num. 11. 31.

3 To the end that they desiring food might for the ugly sight of the beasts sent among them, lothe even that which they must needs desire, but these suffering penury for a shortspace, might be made partakers of a strange taste.

4 For

4 For it was requisite, that upon them exercising tyrannie, should come penurie which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon || these, and they perished with the * stings of crooked serpents, thy wrath endured not for ever.

6 But they were troubled for a small season, that they might be admonished, having a * signe of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself towards it, was not saved by the thing that he saw: but by thee that art the Saviour of all.

8 And in this thou madest thine enemies confels, that it is thou who deliverest from all evil:

9 For * them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercie was ever by them, and healed them.

11 For they were † pricked, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be || continually mindfull of thy goodness.

12 For it was neither herb, nor mollifying plaister that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou † leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit when it is gone forth returneth not; neither the soul received up, cometh again.

15 But it is not possible to escape thine hand.

16 * For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, & showres were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water that quencheth all things: for the world * fighteth for the right. ^{Judg. 5. 20.}

18 For sometime the flame was mitigated that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgement of God.

19 And at another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.

20 * In stead whereof thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, Psal. 78. able to content every mans delight, and agreeing to every taste.

21 For thy * || sustenance declared thy sweetness unto thy children, & serving to the appetite of the eater, || tempered it self to every mans liking.

22 * But snow and ice endured the fire and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 * Therefore even then was it altered into all || fashions, and was obedient. ^{Or, things.}

k 2.

ent

112 ent to thy grace that nourisheth all things, according to the desire || of them that had need :

26 That thy children, O Lord, whom thou lovest, might know that " it is not the growing of fruits that nourisheth man : but that it is thy word which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away.

28 That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankfull shall melt away as the winters hoar-frost, and shall run away as unprofitable water.

CHAP. XVII.

1 Why the Egyptians were punished with darknesses, 4 The terrors of that darkness. 11 The terrors of an ill conscience.

FOR great are thy judgements, and cannot be expressed : therefore || unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up || in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay (there) || exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark vail of forgetfulness, being horribly astonied, and troubled with (strange) || apparitions.

4 For neither might the corner that held them, keep them from fear: but noises (as of waters) falling down, sounded about them, and sad visions appeared unto them with heave countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Onely there appeared unto them a fire kindled of it self, very dreadfull: for being much terrified, they thought the things which they saw, to be worse then the sight they saw not.

7 * As for the illusions of art made, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors, and troubles from a sick soul, were sick themselves of fear worthy to be laughed at.

9 For though no terrible thing did fear them: yet being scared with beasts that passed by, and hissing of serpents,

10 They died for fear, || denying that they saw the air, which could of no fide be avoided.

11 For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else, but a betraying of the succours which reason offereth.

13 And the expectation from within being less, counteth the ignorance more then the cause which bringeth the torment.

14 But they sleeping the same sleep that night, || which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell:

15 Were partly vexed with monstrous apparitions, and partly faint-ed, their heart failing them: for a sudden fear and not looked for, came upon them.

16 So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the || field, he was overtaken, and endured that necessitie, which could not

not be avoided: for they were all bound with one chain of darknesses.

18 Whether it were a whistling winde, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a || terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wilde beasts, or a rebounding echo from the hollow mountains: these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them onely was spread an heavie night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous then the darknesses.

CHAP. XVIII.

4 Why Egypt was punished with darknesses, 5 and with the death of their children. 18 They themselves saw the cause thereof. 20 God also plagued his own people. 21 By what means that plague was stayed.

NEvertheless, thy saints had a very great * light, whose voice they hearing and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon, for that they had been enemies.

3 * In stead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless fun to entertain them honourably.

4 For they were worthy to be deprived of light, & imprisoned in darknesses, who had kept thy sons shut up, by whom the || uncorrupt light of the law was to be given unto the world.

5 * And when they had determined to slay the babes of the saints, one childe being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 * Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorifie us whom thou hadst called.

9 * For the righteous children of good men did sacrifice secretly, and with one consent made || a holy law that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there founded an ill-according crie of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 * The master and the servant were punished after one manner, and like as the king, so suffered the common person.

12 So they altogether had innumerable dead with one kinde of death, neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not beleeve any thing, by reason of the incantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leapt down from heaven, out of thy royal throne,

114 throne, as a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death, and it touched the heaven, but it flood upon the earth.

17 Then suddenly || visions of horrible dreams troubled them fore, and terrours came upon them unlooked for.

18 And one thrown here, and another there half-dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea the tasting of death touched the righteous also, and there was a destruction of the ⁵ multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamitie to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he || stayed the wrath, and parted the way to the living.

24 ⁵ For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majestie upon the diademe of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it

was enough that they onely tasted of the wrath.

CHAP. XIX.

¹ Why God shewed no mercy to the Egyptians, ⁵ and how wonderfully he dealt with his people. ¹⁴ The Egyptians were worse then the Sodomites. ¹⁸ The wonderful agreement of the creatures to serve Gods people.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning, and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had || intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfill the punishment which was wanting to their torments:

5 And that thy people might pass a wonderfull way: but they might finde a strange death.

6 For the whole creature in his proper kinde was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea, a way without impediment; and out of the violent stream, a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For

|| Or, lite.

10 For they were yet mindfull of the things that were done while they sojourned in the strange land, how the ground brought forth || flies in stead of catel, and how the river cast up a multitude of frogs in stead of fishes.

11 But afterwards they saw a new generation of fowls, when being led with their appetite they asked delicate meats.

12 For quails came up unto them from the sea, for their || contentment.

13 And punishments came upon the sinners not without former signes by the force of thunders: for they suffered justly, according to their own wickedness, inso much as they used a more hard and hatefull behaviour towards strangers.

14 For the Sodomites did not receive those whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not onely so, but peradventure some respect shall be had of those, because they used strangers not friendly.

16 But these very grievously afflicted them whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kinde of harmony, like as in a plastery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own vertue: and the water forgot his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the icie kinde of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnifie thy people, and glorifie them, neither didst thou lightly regard them: but didst assist them in every time and place.

¶ THE WISDOME OF JESUS THE SON OF SIRACH, OR ECCLESIASTICUS.

A prologue made by an uncertain author.

THIS Jesus was the son of Sirach, and grandchilde to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus (as he himself witnesseth) was a man of great diligence and wisdom, among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost || perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, & called it Wisdom, intitling it both by his own name, his fathers name, and his grandfathers,

Some refer this prologue to Athanasius, because it is found in his Synops. || Or, collected.

thers, alluring the hearer by the very name of Wisdome, to have a greater love to the study of this book. It containeth therefore wife sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and long; moreover, what benefits God hath vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

¶ The prologue of the Wisdome of Jesus the son of Sirach.

¶ Or,
of another
nation.

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not onely the readers must needs become skillfull themselves, but also they that desire to learn, be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgement, was drawn on also himself, to write something pertaining to learning and wisdom, to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore, let me intreat you to reade it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not onely these things, but the law it self, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing their some time, I found a book of no small learning: therefore I thought it most necessary for me, to bestow some diligence and travel to interpret it; using great watchfulness, and skill in that space, to bring the book to an end, and let it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

† Gr.
prophe-
ties.
¶ Or,
excellency.
¶ Or,
help of
learning.

CHAP. I.

1 All wisdom is from God. 10 He giveth it to them that love him. 12 The fear of God is full of many blessings. 28 To fear God without hypocrisy.

¶ King.
3. 9.



1 All wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, & the drops of rain, and the days of eternity?

3 Who can finde out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understand-

ing of prudence from everlasting.

5 The word of God most High, is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 (Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?)

8 There is one wife and greatly to be feared; the Lord sitting upon his throne.

9 He created her, and saw her, and num-

bered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall finde favour in the day of his death.

¶ Or,
shall be
blessed.
¶ Prov.
1. 7.
Psal. 111.
10.

14 To fear the Lord, is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

¶ 2 Chr.
20. 21.

16 To fear the Lord, is fullness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish: both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

¶ Or,
escape punishment.

22 A furious man cannot be justified, for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a

time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

¶ Or,
Be not disobedient to.

29 Be not an hypocrite in the fight of men, and take good heed what thou speakest.

30 Exalt not thy self, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 Gods servants must look for trouble, 7 and be patient, and trust in him. 12 For so to them that do not so. 15 But they that fear the Lord, will do so.

MY son, if thou come to serve the Lord, prepare thy soul for temptation.

¶ Math.
4. 1.
2 Tim.
3. 12.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

1 Pet. 4.
12.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

¶ Or,
haste not.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

¶ Wild.
3. 6.
Prov.
17. 3.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

8 Ye

118 8 Ye that fear the Lord, beleve him, and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

* Pfal. 37. 25. 10 Look at the generations of old, and see: ' did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long-suffering, and very pitifull, and forgiveth sins, and saveth in time of affliction.

12 Wo be to fearfull hearts, and faint hands, and the sinner that goeth two ways.

13 Wo unto him that is faint-hearted, for he beleeveth not, therefore shall he not be defended.

14 Wo unto you that have lost patience: and what will ye do when the Lord shall visit you?

* John 14. 23. 15 They that fear the Lord, will not disobey his word, and ' they that love him, will keep his ways.

16 They that fear the Lord, will seek that which is well-pleasing unto him, and they that love him shall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their souls in his sight.

18 Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majestic is, so is his mercy.

CHAP. III.

2 Children must honour and help both their parents. 21 We may not desire to know all things. 26 The incorrigible must needs perish. 30 Alms are rewarded.

Hear me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given ' the father honour over the children, and hath confirmed the ' authority of the mother over the sons.

* Exod. 20. 12. Deut. 5. 16. || Or, judgement.

3 Whoso honoureth his father, maketh an atonement for his sins.

4 And he that honoureth his mother, is as one that layeth up treasure.

5 Whoso honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard.

6 He that honoureth his father, shall have a long life, and he that is obedient unto the Lord, shall be a comfort to his mother.

7 He that feareth the Lord, will honour his father, and will do service unto his parents, as to his masters.

8 ' Honour thy father and mother ' Ver. 1. both in word and deed, that a blessing may come upon thee from them.

9 For the ' blessing of the father ' Gen. 27. 27. establiseth the houses of children, but the curse of the mother rooteth out foundations. Deut. 33. 1.

10 Glory not in the dishonour of thy father, for thy fathers dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour, is a reproach unto the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him, and despise him not when thou art ' in thy full strength. || Or, in all thine ability.

14 For the relieving of thy father, shall not be forgotten: and in stead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father, is as a blasphemer, and he that angreth his mother, is cursed of God.

17 My son, go on with thy business in meekness, so shalt thou be beloved of him that is approved.

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* Phil. 2. 3.

18 ' The greater thou art, the more humble thy self, and thou shalt finde favour before the Lord.

19 Many are in high place: and of renown: but ' mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 ' Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence; for it is not needfull for thee, to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters: for mo things are shewed unto thee, then men understand.

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25 Without eyes thou shalt want light: profess not the knowledge thereof that thou hast not.

26 A stubborn heart shall fare evil at the last: and he that loveth danger, shall perish therein.

27 An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.

28 ' In the punishment of the proud there is no remedy: for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable, and an attentive ear is the desire of a wife man.

30 ' Water will quench a flaming fire, and alms maketh an atonement for sins.

31 And he that requiteth good turns, is mindfull of that which may come hereafter: and when he falleth he shall finde a stay.

CHAP. IV.

1 We may not despise the poor or fatherless, 11 but seek for wisdom, 20 and not be ashamed of some things, nor gainsay the truth, 30 nor be as lions in our houses.

My son, defraud not the poor of his living, and make not the needy eyes to wait long.

|| Or, The proud man is not healed by his punishment. * Pfal. 41. 1, &c. Dan. 4. 27. Matth. 5. 7.

2 Make not an hungry soul sorrowfull, neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed, and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thy self the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong, from the hand of the oppressor, and be not faint-hearted when thou sittest in judgement.

10 Be as a father unto the fatherless, and in stead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more then thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her, loveth life; and they that seek to her early, shall be filled with joy.

13 He that holdeth her fast shall inherit glory, and wheresoever she entrench the Lord will bless.

14 They that serve her, shall minister ' to the holy One: and them that love her, the Lord doth love. || Or, in the sanctuary.

15 Whoso giveth ear unto her, shall judge the nations: and he that attendeth unto her, shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For

|| Or, him that asketh

118 8 Ye that fear the Lord, beleeve him, and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see: 'did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?'

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18 * The

* Phil. 2. 3.

* Psal. 25. 9, 14.

* Prov. 25. 27. Rom. 12. 3.

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7 Get thy self the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong, from the hand of the oppressour, and be not faint-hearted when thou sitest in judgement.

10 Be as a father unto the fatherless, and in stead of an husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more then thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her, loveth life; and they that seek to her early, shall be filled with joy.

13 He that holdeth her fast shall inherit glory, and whosoever she entreth the Lord will bless.

14 They that serve her, shall minister || to the holy One: and them || Or, in the sanctuary

15 Whoso giveth ear unto her, shall judge the nations: and he that attendeth unto her, shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For

|| Or, him that asketh

* Exod. 20. 12. Deut. 5. 16. || Or, judgement.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruine.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin, and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, † when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known, and learning by the word of the tongue.

25 In no wise speak against the truth, but be abashed of the error of thine ignorance.

26 Be not ashamed to confesse thy sins, † and force not the course of the strive not against the stream.

27 Make not thy self an underling to a foolish man, neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not haughty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldst repay.

† Or, give.

CHAP. V.

1 We must not presume of our wealth and strength, 6 nor of the mercy of God to sin. 9 We must

not be double-tongued, 12 nor answer without knowledge.

Set not thy heart upon thy goods, and say not, I have enough for my life.

Luke 12. 15.

2 Follow not thine own minde, and thy strength to walk in the ways of thy heart:

3 And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, be without fear to add sin unto sin: † Chap. 21. 1.

6 And say not, His mercy is great, he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation refteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods, † Prov. 10. 2. & 11. 4. Ezek. 7. 19.

9 Winnow not every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding, and let thy word be the same.

11 Be swift to hear, and let thy life be sincere, and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter or a small.

CHAP. VI.

2 Do not extoll thine own conceit, 7 but make choice of a friend. 18 Seek wisdom betimes: 20 it is grievous to some, 28 yet the fruits thereof are pleasant. 35 Be ready to hear wise men.

IN stead of a friend, become not an enemy; for (thereby) thou shalt inherit an ill name, shame and reproach: even so shall a sinner that hath a double tongue.

2 Extoll not thy self in the counsel of thine own heart; that thy soul be not torn in pieces as a bull (straying alone.)

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thy self as a drie tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

† Gr. a sweet throb. 5 † Sweet language will multiply friends: and a fair-speaking tongue will increase kinde greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.

† Or, get him in the time of trouble. 8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmitie and strife, will discover thy reproach.

† Chap. 37. 5. 10 Again some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thy self, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thy self from thine enemies, and take heed of thy friends.

14 A faithfull friend is a strong de-

fence; and he that hath found such an one, hath found a treasure.

15 Nothing doth countervail a faithfull friend, and his excellencie is unvaluable.

16 A faithfull friend is the medicine of life, and they that fear the Lord shall finde him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou finde wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without † Or, standing will not remain with her. heart.

21 She will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long. † Zech. 12. 3.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain. † Or, collar.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds. † Math. 11. 29.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and seek, and she shall be made known unto thee: & when thou shalt get hold of her, let her not go.

28 For at the last thou shalt finde her rest, & that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, & her bands are purple lace. † Or, a ribband of blue silk. Num. 15. 38.

122 of honour : and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy minde, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

4 Chap. 8. 9. 34 Stand in the multitude of the elders, & cleave unto him that is wise.

35 Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

36 And if thou seeest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy minde be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

CHAP. VII.

1 We are deborted from sin, 4 from ambition, 8 presumption, 10 and fainting in prayer: 12 from lying and backbiting. 18 Flow to esteem a friend: 19 a good wife: 20 a servant: 22 our cattle: 23 our children and parents: 31 the Lord and his priests: 32 the poor and those that mourn.

DO no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, fow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 Justifie not thy self before the Lord, and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.

7 Offend not against the multitude of a citie, and then thou shalt not

cast thy self down among the people.

8 Binde not one sin upon another, for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exaleth.

12 Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custome thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thy self among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Forgo not a wife and good woman: for her grace is above gold.

20 Whereas thy servant woe-
eth truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of libertie.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care

of

of their body, and shew not thy self cheerfull toward them.

25 Marry thy daughter, and so shalt thou have performed a weightie matter: but give her to a man of understanding.

26 Hast thou a wife after thy minde? forsake her not: but give not thy self over to a light woman.

27 Honour thy father with thy whole heart, and forget not the for-
rows of thy mother.

28 Remember that thou wast begot of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 Whom we may not strive with, 8 nor despise, 10 nor provoke, 15 nor have to do with.

STRIVE not with a mighty man, lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold

hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Left not with a rude man, lest thy ancettours be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoyce not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wife, but acquaint thy self with their proverbs; for of them thou shalt learn instruction, and how to serve great men with ease.

9 Mils not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up (in anger) at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thy self; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his

1 2

fight,

124 sight, and where there is no help, he will overthrow thee.

17 Confult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger, for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives: 3 What women to avoid: 10 And not to change an old friend: 13 Not to be familiar with men in authority: 14 But to know our neighbours: 15 And to converse with wise men.

BE not jealous over the wife of thy bosome, and teach her not an evil lesson against thy self.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou loose not thine inheritance.

7 Look not round about thee in the streets of the citie, neither wander thou in the solitarie places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beautie; for many have been deceived by the beautie of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine, lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envie not the glorie of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the citie.

14 As near as thou canst, ghes at thy neighbour, and confult with the wife.

15 Let thy talk be with the wife, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee, and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work shall be commended: and the wise ruler of the people, for his speech.

18 A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.

CHAP. X.

1 The commodities of a wise ruler. 4 God setteth him up. 7 The inconveniences of pride, injustice, and covetousness. 14 What God hath done to the proud. 19 Who shall be honoured, 29 and who not.

A Wise judge will instruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers: and what manner of man the ruler of the citie is, such are all they that dwell therein.

3 An unwise king destroyeth his people, but through the prudence of them which are in authority, the citie shall be inhabited.

4 The power of the earth is in the hand

hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperitie of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquitie.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing then a covetous man: for such an one setteth his own soul to sail, because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease, and he that is to day a king, to morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countreys of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him, an honourable plant: they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a deceiveable seed.

20 Among brethren, he that is chief is honourable, so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding, neither is it convenient to magnifie a sinful man.

24 Great men, and judges, and potentates shall be honoured, yet is there none of them greater then he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: he that hath knowledge, will not grudge when he is reformed.

26 Be not overwise in doing thy business, and boast not thy self in the time of thy distress.

27 Better is he that laboureth and aboundeth in all things, then he that boasteth himself, and wanteth bread.

28 My son, glorifie thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justifie him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches?

Or, unstable generation.

Or, principallitie.

Prov. 17. 2. 12 Sam. 12. 13.

Prov. 12. 9.

Or, playeth upon instruments.

* Gen. 34. 2. 2 Sam. 11. 2. Judith 10. 19.

Prov. 29. 12.

126 and he that is dishonourable in riches,
how much more in povertie :

CHAP. XI.

4 We may not vaunt nor set forth our selves,
8 nor answer rashly, 10 nor meddle with ma-
ny matters. 14 Wealth and all things else are
from God. 24 Brag not of thy wealth, 29 nor
bring every man into thy house.

|| Or,
of the
lowly.
* Gen.
41. 40.
Dan.
6. 3.

W illdome lifteth up the head || of
him that is of low degree, and
maketh him to sit among great
men.

2 Commend not a man for his
beauty, neither abhor a man for his
outward appearance.

3 The bee is little among such as
flie, but her fruit is the chief of sweet
things.

* Acts
12. 21.

4 * Boast not of thy clothing and
raiment, and exalt not thy self in the
day of honour: for the works of the
Lord are wonderfull, and his works
among men are hidden.

† Gr.
tyrants.

5 Many † kings have sat down
upon the ground, and one that was ne-
ver thought of, hath worn the crown.

* 1 Sam.
15. 28.
Eph.
6. 10.

6 * Many mighty men have been
greatly disgraced: and the honourable
delivered into other mens hands.

7 * Blame not before thou hast
examined the truth: understand first,
and then rebuke.

* Prov.
18. 13.

8 * Answer not before thou hast
heard the cause: neither interrupt men
in the midst of their talk.

9 Strive not in a matter that con-
cerneth thee not: and sit not || in judge-
ment with sinners.

|| Or,
in the
judge-
ment of
sinners.

10 My son, meddle not with ma-
ny matters: for if thou meddle much,
thou shalt not be innocent: and if
thou follow after, thou shalt not obtain
it, neither shalt thou || escape by
fleeing.

|| Or,
escape
hurt.
* Prov.
10. 3.
Math.
19. 22.

11 * There is one that laboureth
and taketh pains, and maketh haste,
and is so much the more behinde.

12 Again, there is another that is
slow and hath need of help, wanting
ability, and full of povertie; * yet

the eye of the Lord looked upon him
for good, and set him up from his low
estate.

13 And lifted up his head from
mifery, so that many that saw it mar-
velled at him.

14 * Prosperitie and aduersitie, life
and death, poverty and riches, come
of the Lord.

15 Willdome, knowledge, and un-
derstanding of the law, are of the
Lord: love, and the way of good
works, are from him.

16 Errour and darknes had their
beginning together with sinners: and
evil shall wax old with them that glo-
ry therein.

17 The gift of the Lord remain-
eth with the godly, and his favour
bringeth prosperity for ever.

18 There is that waxeth rich by
his warines and pinching, and this
is the portion of his reward:

19 Whereas he saith, 'I have
found rest, and now will eat continu-
ally of my goods, and yet he knoweth
not what time shall || come upon him, || Or,
and that he must leave those things to
others, and die.

20 * Be stedfast in thy covenant,
and be conuerfant therein, and wax
old in thy work.

21 Marvel not at the works of sin-
ners, but trust in the Lord, and abide
in thy labour: for it is an easie thing
in the sight of the Lord, on the sudden
to make a poor man rich.

22 The blessing of the Lord is || in || Or,
the reward of the godly, and sud-
denly he maketh his blessing to
flourish.

23 Say not, 'What profit is there
of my service? and what good things
shall I have hereafter?'

24 Again, say not, I have enough,
and possess many things, and what e-
vil can come to me hereafter?

25 In the day of prosperitie
there is a forgetfulness of afflictions:
and

* Job.
1. 21.
Ezek.
28. 4,
&c.

* Luke
12. 19.

* Math.
10. 22.

* Mal.
3. 14.

and in the day of affliction there is
no more remembrance of prospe-
ritie.

26 For it is an easie thing unto the
Lord in the day of death, to reward a
man according to his ways.

27 The affliction of an hour ma-
keth a man forget pleasure: and in his
end his deeds shall be discovered.

28 Judge none blessed before his
death: for a man shall be known in his
children.

29 Bring not every man into thine
house: for the deceitfull man hath ma-
ny trains.

30 Like as a partridge taken (and
kept) in a cage, so is the heart of the
proud; and like as a spie, watcheth he
for thy fall.

31 For he lieth in wait, and turneth
good into evil, and in things worthy
praise will lay blame upon thee.

32 Of a spark of fire a heap of coals
is kindled: and a sinfull man layeth
wait for blood.

33 Take heed of a mischievous
man, (for he worketh wickednes) lest
he bring upon thee a perpetual blot.

34 Receive a stranger into thine
house, and he will disturb thee, and
turn thee out of thine own.

CHAP. XII.

2 Be not liberal to the ungodly, 10 Trust not
thine enemy, nor the wicked.

W Hen thou wilt do good, know
to whom thou doest it: so shalt
thou be thanked for thy benefits.

2 Do good to the godly man, and
thou shalt finde a recompense; and
if not from him, yet from the most
High.

3 There can no good come to him
that is always occupied in evil: nor to
him that giveth no alms.

4 Give to the godly man, and help
not a sinner.

5 Do well unto him that is lowly,
but give not to the ungodly: hold back
thy bread, and give it not unto him,

lest he overmaster thee thereby, For
(else) thou shalt receive twice as
much evil for all the good thou shalt
have done unto him.

6 For the most High hateth sin-
ners, and will repay vengeance un-
to the ungodly, and keepeth them
against the mighty day of their pun-
ishment.

7 Give unto the good, and help
not the sinner.

8 A friend cannot be known in
prosperity, and an enemy cannot be
hidden in aduersitie.

9 In the prosperity of a man ene-
mies will be grieved: but in his aduer-
sity even a friend will depart.

10 Never trust thine enemy: for
like as || iron rusteth, so is his wic- || Or,
kedness. brast.

11 Though he humble him-
self, and go crouching, yet take
good heed, and beware of him, and
thou shalt be unto him as if thou hadst
wiped a looking-glass, and thou shalt
know that his rust hath not been alto-
gether wiped away.

12 Set him not by thee, lest when
he hath overthrown thee, he stand up
in thy place; neither let him sit at thy
right hand, lest he seek to take thy seat,
and thou at the last remember my
words, and be pricked therewith.

13 Who will pity a charmer that
is bitten with a serpent, or any such as
come nigh wilde beasts?

14 So one that goeth to a sinner,
and is || defiled with him in his sins, || Or,
who will pity? mingled.

15 For a while he will abide with
thee, but if thou begin to fall, he will
not tarry.

16 An enemy speaketh sweetly
with his lips; but in his heart he ima-
gineth how to throw thee into a pit: he
will weep with his eyes, but if he finde
opportunity, he will not be satisfied
with blood.

17 If aduersity come upon thee,
1 4 thou

128 thou shalt finde him there first, and though he pretend to help thee, yet shall he || undermine thee.

|| Or,
supplant.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, or a mightier than thy self. 15 Like will to like. 21 The difference between the rich and the poor. 25 A mans heart will change his countenance.

* Deut.

7. 2. HE that toucheth pitch shall be defiled therewith, and * he that hath fellowship with a proud man, shall be like unto him.

2 Burden not thy self above thy power, while thou livest, and have no fellowship with one that is mightier and richer then thy self. For how agree the kettle and the earthen pot together? † for if the one be smitten against the other, it shall be broken.

† Gr.
this shall
smite a-
gainst it,
and be
broken.

3 The rich man hath done wrong, and yet he threateth withall: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope, he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, untill he have drawn thee drie twice or thrice, and at the last he will laugh thee to scorn: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

|| Or,
by thy
simplicity.

8 Beware that thou be not deceived, and brought down || in thy jollitie.

9 If thou be invited of a mighty man, withdraw thy self, and so much the more will he invite thee.

10 Prefs thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 || Affect not to be made equal || Or, unto him in talk, || and beleeve not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: || Or, but,

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consotheth according to kinde, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wilde ass is the lions prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humilitie: so doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justifie him: the poor man slipt, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extoll it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and povertie is evil

evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerfull countenance.

26 A cheerfull countenance is a token of a heart that is in prosperitie, and the finding out of parables is a wearisome labour of the minde.

CHAP. XV.

1 A good conscience maketh men happy. 5 The nig-gard doeth good to none. 13 But do thou good. 20 Men are happy that draw near to wisdom.

* Chap.
19. 16.
& 25. 8.
James
3. 2.
|| Or,
farrow.

* BLESSED is the man that hath not slipt with his mouth, and is not pricked with the || multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a nig-gard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, gathereth for others that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse then he that envieth himself, and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly, and at the last he will declare his wickedness.

8 The envious man hath a wicked eye, he turneth away his face, and despiseth men.

* Prov.
27. 20.

9 A * covetous mans eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth (his) bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thy self, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 * Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. Luke 4. 7.

14 Defraud not thy self of || the good day, and let not the part of a good desire overpals thee. || Or, the swift day.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctifie thy soul, for there is no seeking of dainties in the grave.

17 * All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death. James 1. 10.

18 As of the green leaves on a thick tree, some fall and some grow: so is the generation of flesh and blood, one cometh to an end, and another is born. 1 Pet. 1. 24.

19 Every work rotteth and consumeth away, and the worker thereof shall go withall.

20 * Blessed is the man that doth || Psal. meditate good things in wisdom, and that reasoneth of holy things by his understanding. 1. 2.

21 He that considereth her ways in his heart, shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, shall also hearken at her doors.

24 He that doth lodge near her house, shall also fasten a || pin in || Or, flake

her walls. 25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glorie shall he dwell.

CHAP. XV.

2 Wisdom embraceth those that fear God. 7 The wicked

wicked shall not get her. 11 We may not charge God with our faults: 14 For he made, and left us to our selves.

HE that feareth the Lord will do good, and he that hath the knowledge of the law, shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved, and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, & in the midst of the congregation shall she open his mouth.

6 He shall finde joy, and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, & men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through thee Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to erre: for he hath no need of the sinfull man.

13 The Lord hateth all abomination, and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh, shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

CHAP. XVI.

It is better to have none, than many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercie of the Lord are great. 17 The wicked cannot be hid. 20 Gods works are unsearchable.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoyce not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better then a thousand, and better it is to die without children, then to have them that are ungodly.

4 For by one that hath understanding, shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things then these.

6 In the congregation of the ungodly shall a fire be kindled, and in a rebellious nation wrath is set on fire.

7 He was not pacified towards the old giants, who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 Nor the six hundred thousand footmen,

footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercie is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils, and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall finde according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercie is manifest to every creature, and he hath separated his light from the darkness, with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved, when he shall visit.

19 The mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice, or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding,

will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will shew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them, he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindreth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof, and they shall return into it again.

CHAP. XVII.

How God created and furnished man. 14 Avoid all sin: 19 For God sees all things. 25 Turn to him while thou livest.

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He ended them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 (They received the use of the five operations of the Lord, and in the sixth place he imparteth them understanding, and in the seventh, speech, an interpreter of the cogitations thereof.)

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withall,

Or, a parable
Or, he was not sent of, &c.
Or, rather, a parable.

Gen. 1. 26.

Or, tribute.

Chap.

21. 9.

Or,

hath been.

Gen.

6. 4.

Gen.

19. 24.

Chap.

14. 15.

and 16.

20. and

21. 6.

Or, strong partition.

1 King.

8. 27.

2 Chr.

6. 18.

2 Pet. 3.

10.

Gen. 1. 27. and

Wild. 2. 23. and 7. 1, 6.

Gen. 1. 26.

1 Cor.

11. 7.

Coloss.

3. 10.

Or,

of him.

132

7 Withall, he filled them with the knowledge of understanding, and shewed them good and evil.

8 He let his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glorie in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgements.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness, and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil, neither could they make to themselves fleshie hearts for stony.

17 For in the division of the nations of the whole earth, he set a ruler over every people; but Israel is the Lords portion:

18 Whom being his first-born, he nourisheth with discipline, and giving him the light of his love, doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The souls of a man is as a fagnet with him, and he will keep the good deeds of man, as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompense upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, in stead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and found in heart, shall praise the Lord.

29 How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 Gods works are to be wondered at. 9 Mans life is short. 11 God is mercifull. 15 Do not blemish thy good deeds with ill words. 22 Defere not to be justified. 30 Follow not thy lusts.

HE that liveth for ever, created all things in general.

2 The Lord onely is righteous, and there is none other but he.

3 Who governeth the world with the

1. Levit.

10. 10.

1. Psal.

106. 2.

the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall finde out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out:

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtfull.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

1. Psal.

90. 10.

9 The number of a mans days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgements.

1. Chap.

41. 22.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew allswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgement examine thy self, and in the day of visitation thou shalt finde mercy.

21 Humble thy self before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not untill death to be justified.

23 Before thou prayest, prepare thy self; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning untill the evening the time is changed, and all things are soon done before the Lord.

27 A wife man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thy self from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that maligne thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a begger by banqueting

Exod.
20. and
21. and
22. and
23.

Deut.
32. 8. 9.
Rom.
13. 1.
Deut.
4. 20. &
10. 15.

Chap.
7. 17. 36.

Prov.
28. 14.

Rom.
6. 6. and
13. 14.

134 queting upon borrowing, when thou hast nothing in thy purse : for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.

A Labouring man that is given to drunkenness shall not be rich: and he that contemneth small things, shall fall by little and little.

2 Wine and women will make men of understanding to fall away : and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

* Joh. 22. 11. 4 He that is hasty to give credit is light-minded, and he that sinneth shall offend against his own soul.

5 Whofo taketh pleasure in wickedness shall be condemned : but he that resisteth pleasures, crowneth his life.

6 He that can rule his tongue shall live without strife, and he that hateth babling, shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

|| Or, of friend or foe. 8 Whether it be || to a friend or foe, talk not of other mens lives, and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will || hate thee.

|| Or, shew his hatred. 10 If thou hast heard a word, let it die with thee, and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a childe.

12 As an arrow that sticketh in a mans thigh, so is a word within a fools || belly.

|| Or, heart. 13 Admonish a friend, it may be he hath not done it : and if he

have done it, that he do it no more.

14 || Admonish thy friend, it may be he hath not said it : and if he have, that he speak it not again. || Or, reprove.

15 Admonish a friend : for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not || from his heart : and who is he that hath not offended with his tongue? || Or, willingly. Jam.

17 Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the most High. || Or, reprove.

18 The fear of the Lord is the first step || to be accepted (of him) and || Or, of receiving him. wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord, is the doctrine of life : and they that do things that please him, shall receive the fruit of the tree of immortalitie.

20 The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee, though afterward he do it, he angreth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination, and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better then one that hath much wisdom, and transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust, and there is one that turneth aside to make judgement appear : and there is a wife man that || justifieth in judgement. || Or, judgeth.

26 There is a wicked man that hangeth down his head || sadly ; but || Or, in black inwardly he is full of deceit,

27 Casting

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunitie he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A mans attire, and excessive laughter, and gate, shew what he is.

CHAP. XX.

1 Of silence and speaking. 10 Of gifts and gain. 18 Of slipping by the tongue. 24 Of lying. 27 Of divers advertisements.

|| Or, scapable.

There is a reproof that is not comely: again some man holdeth his tongue, and he is wise.

2 It is much better to reprove, then to be angry secretly: and he that confesseth his fault, shall be preserved from hurt.

3 How good is it when thou art reprov'd, to shew repentance ! for so shalt thou escape willfull sin.

* Chap. 30. 20.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgement with violence.

5 There is one that keepeth silence and is found wise: and another by much babling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

* Eccles 3. 7.

7 A wise man will hold his tongue, till he see opportunitie: but a babler and a fool will regard no time.

* Chap. 32. 4.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein, shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not

profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 A wife man by his words maketh himself beloved: but the || graces of fools shall be poured out. 6. 5. || Or, pleasant conceits.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one. || Or, soft, for his eyes are many for one to receive.

15 He giveth little and upbraiddeth much, he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him, as if he had it not.

18 To slip upon a pavement, is better then to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise. || Or, an unpleasant fellow.

20 A wise sentence shall be rejected when it cometh out of a fools mouth: for he will not speak it in due season.

21 There is that is hindred from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through baseness, and by accepting of persons overthroweth himself. || Gr. shall not be pricked.

23 There is that for baseness promiseth to his friend, and maketh him his enemy for nothing.

m 2

24 A

116
Chap.
25. 1. 24. 'A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 'A thief is better then a man that is accustomed to lie: but they both shall have destruction to heritage.

|| Or, ignominie. 26 The disposition of a liar is || dishonourable, and his shame is ever with him.

27 'A wife man shall promote himself to honour with his words: and he that hath understanding will please great men.

Prov. 12. 11. and 28. 19. 28 'He that tilleth his land, shall increase his heap: and he that please great men, shall get pardon for iniquity.

Exod. 23. 8. Deut. 16. 19. 29 'Presents and gifts blinde the eyes of the wife, and || stop up his mouth that he cannot reprove.

|| Or, as a muzzle in the mouth. 30 Wildome that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, then a man that hideth his wildome.

32 Necessary patience in seeking the Lord, is better then he that leadeth his life without a guide.

CHAP. XXI.

2 Flee from sin as from a serpent. 4 His oppression will undo the rich. 5 The end of the unjust shall be naught. 12 The differences between the fool and the wife.

* Pfal. 41. 4. Luke 15. 21. MY son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrifie and do wrong, will waste riches: thus the house of proud men shall be made desolate.

* Exod. 3. 9. & 22. 23. 5 'A prayer out of a poor mans mouth reacheth to the ears of God,

and his judgement cometh speedily.

6 He that hateth to be reprov'd, is in the way of sinners: but he that feareth the Lord, will repent from his heart.

7 An eloquent man is known far and near, but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other mens money, is like one that gathereth himself stones for the tomb of his burial.

9 'The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the understanding thereof: and the perfection of the fear of the Lord is wildome.

12 He that is not || wise, will not be taught: but there is a || wildome which multiplieth bitternes.

13 The knowledge of a wife man shall abound like a fount: and his counsel is like a pure fountain of life.

14 'The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilfull man hear a wife word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behinde his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wife.

17 They enquire at the mouth of the wife man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wildome to a fool: and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on

† Gr. be convert. ed.

* Chap. 16. 6.

|| Or, witty. 1. 18. || Or, subtilty.

* Chap. 33. 9.

on the feet, and like manacles on the right hand.

* Chap. 19. 30. 20 'A fool lifteth up his voice with laughter, but a wife man doth scarce smile a little.

21 Learning is unto a wife man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish mans foot is soon in his (neighbours) house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house, but he that is well-nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wife man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding, are weighed in the balance.

26 The heart of fools is in their mouth, but the mouth of the wife is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

* Chap. 28. 13. 28 'A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAP. XXII.

1 Of the slothfull man, 3 and a foolish daughter. 11 Weep rather for fools, then for the dead. 13 Meddle not with them. 16 The wife mans heart will not shrink. 20 What will lose a friend.

A slothfull man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothfull man is compared to the filth of a dunghill: every man that takes it up, will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a (foolish) daughter is born to his loss.

* Prov. 13. 21. || Or, shall be the heir of her husband. 4 'A wife daughter shall bring an inheritance to her husband: but she that liveth dishonestly, is her fathers heaviness.

5 She that is bold, dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season (is as) musick in mourning: but stripes and correction of wildome are never out of time.

7 Whoso teacheth a fool, is as one that glucth a potherd together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool, speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have || wherewithall, they shall cover the baseness of their parents.

10 But children being haughty through disdain and want of nurture, do stain the nobility of their kindred.

11 'Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse then death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him lest thou have trouble, and thou shalt never be delivered.

14 What is heavier then lead? and what is the name thereof, but a fool?

15 'Sand, and salt, and a mass of iron, is easier to bear, then a mans without understanding.

16 As timber girt and bound together in a building, cannot be loos'd with shaking: so the heart that is established by advised counsel, shall fear at no time.

17 A heart settled upon a thought

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|| Or, an art.

* Chap. 38. 16.

* Chap. 12. 12.

|| Or, when he shakes off his filth. || Or, wearied.

* Prov. 27. 3.

138 of understanding, is as a fair plaistering
 || Or, of
 a polished wall.

18 Pales set on an high place
 will never stand against the wind:
 so a fearfull heart in the imagination
 of a fool, cannot stand against
 any fear.

19 He that pricketh the eye, will
 make tears to fall: and he that pricketh
 the heart, maketh it to shew her know-
 ledge.

20 Who so casteth a stone at the
 birds, frayeth them away: and he that
 upbraiddeth his friend, breaketh friend-
 ship.

21 Though thou drewest a sword
 at thy friend, yet despair not: for
 there may be a returning (to fa-
 vour)

22 If thou hast opened thy mouth
 against thy friend, fear not: for there
 may be a reconciliation; except for
 upbraiding, or pride, or disclosing
 of secrets, or a treacherous wound:
 for, for these things every friend will
 depart.

23 Be faithfull to thy neighbour
 in his povertie, that thou mayest re-
 joyce in his prosperity: abide sted-
 fast unto him in the time of his trou-
 ble, that thou mayest be heir with
 him in his heritage: for a mean estate
 is not always to be contemned; nor
 the rich that is foolish, to be had in ad-
 miration.

24 As the vapour and smoke of
 a furnace goeth before the fire, so re-
 viling before blood.

25 I will not be ashamed to defend
 a friend: neither will I hide my self
 from him.

26 And if any evil happen unto
 me by him, every one that heareth it
 will beware of him.

27 * Who shall set a watch before
 my mouth, and a seal of wisdom up-
 on my lips, that I fall not suddenly
 by them, and that my tongue destroy
 me not?

* Pal.
 141. 3.

CHAP. XXIII.

A prayer for grace to flee sin. 9 We may not use
 swearing: 14 but remember our parents. 16 Of
 three sorts of sin. 23 The adulterous wife sin-
 neth many ways.

Lord, Father and Governour of
 all my whole life, leave me not
 to their counsels, and let me not fall
 by them.

2 Who will set scourges over my
 thoughts, and the discipline of wil-
 dome over mine heart: that they spare
 me not for mine ignorances, and it palls
 not by my sins:

3 Lest mine ignorances increase,
 and my sins abound to my destructi-
 on, and I fall before mine adversaries,
 and mine enemy rejoyce over me,
 whose hope is far from thy mercy.

4 O Lord, Father and God of my
 life, give me not a proud look, but
 turn away from thy servants always
 || a haughty minde.

5 Turn away from me vain hopes,
 and concupiscence, and thou shalt
 hold him up that is desirous always to
 serve thee.

6 Let not the greediness of the bel-
 ly, nor lust of the flesh take hold of
 me, and give not over me thy servant
 into an impudent minde.

7 Hear, O ye children, the disci-
 pline of the mouth: he that keepeth
 it, shall never be taken in his lips.

8 The sinner shall be left in his
 foolishness: both the evil speaker and
 the proud shall fall thereby.

9 * Accustom not thy mouth to
 swearing: neither use thy self to the
 naming of the Holy One.

10 For as a servant that is continu-
 ally beaten, shall not be without a
 blue mark: so he that sweareth and
 nameth God continually, shall not be
 faultless.

11 A man that useth much swear-
 ing shall be filled with iniquity, and
 the plague shall never depart from his
 house: if he shall offend, his sin
 shall be upon him: and if he acknow-
 ledge

|| Or, a
 giant-
 like.

* Exod.
 20. 7.
 Chap.
 27. 14.
 Matth.
 5. 33. 34.

† Gr.
 justified.

* 2 Sam.
 16. 7.

* Prov.
 9. 17.

* Job.
 24. 15.
 11a. 29.
 15.

ledge not his sin, he maketh a double
 offence; and if he swear in vain, he
 shall not be innocent, but his house
 shall be full of calamities.

12 There is a word that is clothed
 about with death: God grant that it
 be not found in the heritage of Jacob,
 for all such things shall be far from the
 godly, and they shall not wallow in
 their sins.

13 Use not thy mouth to untempe-
 rate swearing, for therein is the word
 of sin.

14 Remember thy father and thy
 mother, when thou sittest among
 great men. Be not forgetfull before
 them, and so thou by thy custome
 become a fool, and with that thou
 hadst not been born, and curse the
 day of thy nativity.

15 * The man that is accustomed
 to opprobrious words, will never be
 reformed all the days of his life.

16 Two sorts of men multiply sin,
 and the third will bring wrath: a hot
 minde is as a burning fire, it will ne-
 ver be quenched till it be consumed:
 a fornicator in the body of his flesh,
 will never cease till he hath kindled
 a fire.

17 * All bread is sweet to a whore-
 monger, he will not leave off till he
 die.

18 A man that breaketh wedlock,
 saying thus in his heart, * Who seeth
 me? I am compassed about with dark-
 ness, the walls cover me, and no body
 seeth me: what need I to fear? the most
 High will not remember my sins:

19 Such a man onely feareth the
 eyes of men, and knoweth not that
 the eyes of the Lord are ten thousand
 times brighter then the sun, beholding
 all the ways of men, and considering
 the most secret parts.

20 He knew all things ere ever
 they were created; so also after they
 were perfected, he looked upon
 them all.

21 * This man shall be punished
 in the streets of the cite, and where
 he suspecteth not he shall be taken.

22 Thus shall it go also with the
 wife that leaveth her husband, and
 bringeth in an heir by || another.

23 For first she hath disobeyed the
 law of the most High; and secondly,
 she hath trespassed against her own
 husband; and thirdly, she hath play-
 ed the whore in adultery, and brought
 children by another man.

24 She shall be brought out into
 the congregation, and || inquisition
 shall be made of her children.

25 Her * children shall not take
 root, and her branches shall bring
 forth no fruit.

26 She shall leave her memorie
 to be cursed, and her reproach shall
 not be blotted out.

27 And they that remain shall
 know that there is nothing better
 then the fear of the Lord, and that
 there is nothing sweeter then to take
 heed unto the commandments of the
 Lord.

28 It is great glory to follow the
 Lord, and to be received of him, is
 long life.

CHAP. XXIV.

2 Wisdom doth praise her self, sheweth her begin-
 ning, 4 her dwelling, 13 her glory, 17 her
 fruit, 26 her increase and perfection.

Wisdom shall praise her self, and
 shall glory in the midst of her
 people.

2 In the congregation of the most
 High shall she open her mouth, and
 triumph before his power.

3 I came out of the mouth of the
 most High, and covered the earth as
 || a cloud.

4 * I dwelt in high places, and my
 throne is in a cloudy pillar.

5 I alone compassed the circuit of
 heaven, and walked in the bottom of
 the deep.

6 In the waves of the sea, and in
 m 4 all

* Levit.
 20. 10.
 Deut.
 22. 22.

|| Or,
 a stran-
 ger.
 * Exod.
 20. 14.

|| Or,
 visita-
 tion.
 * Wild.
 4. 3.

The
 praise
 of wis-
 dome.

|| Or,
 a mist.
 * Job
 22. 14.

140 all the earth, and in every people, and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creatour of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

^b Prov. 8. 22. 9 He created me from the beginning before the world, and I shall never fail.

^c Exod. 31. 3. 10 In the holy tabernacle I served before him: and so was I established in Zion.

^d Psal. 132. 8. ^e Or, holy. 11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lords inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

^f Or, Cades. ^g Or, in the water. 14 I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water.

15 I gave a sweet smell like cinnamon and alaphathus, and I yielded a pleasant odour like the best myrrhe, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

^h Exod. 30. 34. 16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

ⁱ John 15. 1. 17 As the vine brought I forth pleasant favour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children which are named of him.

^j Or, chosen. 19 Come unto me all ye that be desirous of me, and fill your selves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance then the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison, and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last finde her out.

29 For her thoughts are more then the sea, and her counsels profounder then the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light a far off.

33 I will yet pour out doctrine as prophesie, and leave it to all ages for ever.

34 Behold that I have not laboured for my self onely, but for all them that seek wisdom.

1 What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make men happy. 13 Nothing worse then a wicked woman.

^k Or, gloried.

^l Gen. 13. 8. ^m Rom. 12. 10.

IN three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that dotech.

3 If thou hast gathered nothing in thy youth, how canst thou finde any thing in thine age?

4 Oh how comely a thing is judgement for gray hairs, and for ancient men to know counsel!

5 Oh how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to see the fall of his enemy.

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy then himself.

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear.

10 Oh how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the

beginning of cleaving unto him.

13 (Give me) any plague but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent, and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, then to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours: and when he heareth it, shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman if she maintain her husband, is full of anger, impudency, and much reproach.

23 A wicked woman abateth the courage, maketh an heave countenance, and a wounded heart: a woman that will not comfort her husband in distress, maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage: neither a wicked woman liberty to gad abroad.

26 If he go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 A good wife, 4 and a good conscience do glad men. 6 A wicked wife is a fearful thing. 13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and bucksters are not without sin.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfill the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerfull countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: † the slander of a cite, the gathering together of an unruly multitude, and a false accusation: all these are worse then death.

6 But a grief of heart and sorrow, is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is ‖ a yoke shaken too and fro: he that hath hold of her, is as though he held a scorpion.

8 A drunken woman and a gadder abroad, causeth great anger, and she will not cover her own shame.

9 The whoredome of a woman may be known in her haughty looks, and eye-lids.

10 * If thy daughter be shameless, keep her in straitly, lest she abuse her self through overmuch libertie.

11 Watch over an impudent eye: and marvell not if she trespass against thee.

12 She will open her mouth as a thirstie traveller, when he hath found a fountain: and drink of every water near her: by every ‖ hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fat his bones.

14 A silent and loving woman is a gift of the Lord, and there is nothing so much worth as a minde well instructed.

15 A shamefac'd and faithfull woman is a double grace, and her content minde cannot be valued.

16 As the sun when it ariseth † in the high heaven: so is the beautie of a good wife in the ‖ ordering of her houle.

17 As the clear-light is upon the ‖ holy candlestick: so is the beauty of the face ‖ in ripe age.

18 As the golden pillars are upon the sockets of silver: so are the ‖ fair feet with a constant ‖ heart.

19 My son, keep the flower of thy thine age sound: and give not thy strength to strangers.

20 When thou hast gotten a fruitfull possession through all the field, sow it with thine own seed; trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as ‖ spittle: but a married woman is a ‖ towre against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog: but she that is shamefac'd will fear the Lord.

26 A woman that honoureth her husband, shall be judged wife of all: but she that dishonoureth him in her pride, shall be counted ungodly of all.

27 A loud-crying woman and a scold

scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth povertie, and men of understanding that are not set by, and one that returneth from righteousness to sin, the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong: and an huckster shall not be freed from sin.

CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit shall fall into it.

Many have sinned for ‖ a small matter: and he that ‖ seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones: so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his houle shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth: so the filth of man in his ‖ talk.

5 The furnace proveth the potters vessels: so the triall of man is in his reasoning.

6 The fruit declareth if the tree have been dressed: so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the triall of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like: so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey: so sin for them that work iniquitie.

11 The discourse of a godly man is always with wisdom: but a fool changeth as the moon.

12 If thou be among the undiscerning, observe the time: but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 The talk of him that sweareth much, maketh the hair stand upright: and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets, loseth his credit: and shall never finde friend to his minde.

17 Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy: so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after him no more, for he is too far off, he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconciliation: but he that bewrayeth secrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will ‖ writhe him, his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoso casteth a stone on high, casteth it on his own head, and a deceitfull stroke shall make wounds.

26 Whoso diggeth a pit, shall fall therein: and he that setteth a trap, shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion shall lie in wait for them.

29 They that rejoyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations, and the full man shall have them both.

CHAP. XXVIII.

1 Against revenge, 8 quarrelling, 10 anger, 15 and backbiting.

HE that revengeth shall finde vengeance from the Lord, and he will surely keep his sins (in remembrance.)

2 Forgive thy neighbour the hurt that he hath done unto thee, for shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6 Remember thy end, and let enmity cease; (remember) corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour; (remember) the covenant of the Highest, and wink at ignorance.

* Chap. 8. 1. 8 * Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A full man disquieteth friends, and maketh debate among them that be at peace.

* Prov. 16. 21. 10 As the matter of the fire is, so it burneth: and as a mans strength

is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an halfe fighting sheddeth blood.

12 If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer, and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation; strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Who so hearkeneth unto it, shall never finde rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better then it.

22 It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall into it, and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and binde up thy silver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 We must show mercy, and lend: 4 but the borrower must not defraud the lender. 9 Give alms. 14 A good man will not undo his surety. 18 To be surety and undertake for others, is dangerous. 22 It is better to live at home, then to journey.

HE that is mercifull, will lend unto his neighbour, & he that strengtheneth his hand, keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always finde the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a mans hand, and for his neighbours money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with curlings and railings; and for honour, he will pay him disgrace.

7 Many therefore have refused to lend for other mens ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the command-

ments sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit then gold.

12 Shut up alms in thy store-houses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies, better then a mightie shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankfull minde, will leave him in (danger) that delivered him.

18 Suretyship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord, shall fall into suretyship: and he that undertaketh and followeth other mens business for gain, shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thy self fall not into the same.

21 The chief thing for life is water and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, then delicate fare in another mans house.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

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24 For it is a miserable life to go from house to house: for where thou art a stranger, thou dar'st not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words:

26 Come thou stranger, and furnish a table, and feed me of that thou hast ready;

27 Give place thou stranger to an honourable man, my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding: the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

It is good to correct our children, 7 and not to clobber them. 14 Health is better then wealth. 22 Health and life are shortened by grief.

HE that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son, shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behinde him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowfull.

6 He left behinde him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son, shall binde up his wounds, and his bowels will be troubled at every crie.

8 An horse not broken becometh headstrong: and a child left to himself will be wilfull.

9 Cocker thy childe, and he shall

make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him no libertie in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a childe, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being found and strong of constitution, then a rich man that is afflicted in his bodie.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better then a bitter life, or continual sickness.

18 Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20 He seeth with his eyes, and groaneth as an eunuch that embraceth a virgin, and sigheth.

21 Give not over thy minde to heaviness, and afflict not thy self in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 || A

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25 || A cheerfull and good heart will have a care of his meat and diet.

CHAP. XXXI.

Of the desire of riches. 12 Of moderation and excess in eating, or drinking wine.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together, and when he resteth he is filled with his delicates.

4 The poor labourer in his poor estate, and when he leaveth off he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption, shall have enough thereof.

6 Gold hath been the ruine of many, & their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended: or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountifull table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked then an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whither-soever it looketh, and thrust it not with him into the ditch.

15 Judge of thy neighbour by thy self: and be discreet in every point.

16 Eat as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well-nurtured, and he fetcheth not his wine short upon his bed.

20 Sound sleep cometh of moderate eating, he riseth early, and his wits are with him: but the pain of watching, and cholera, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt finde as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him, report of his good house-keeping will be beleaved.

24 But against him that is a niggard of his meat, the whole city shall murmur, and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine, for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the minde.

29 But wine drunken with excess, maketh bitterness of the minde, with brawling and quarrelling.

n 2. 30 Drun-

Of children.
* Prov.
13. 24.
& 23. 13.
|| Or, good by him.
|| Or, kindness.
* Deut.
6. 7.

* Psal.
128. 3, 6.

* Chap.
8. 2.

* Luke
6. 24.

* Psal.
141. 4.

Prov. 23.
1, 2, 3.

1 Gr.
open not thy throat upon it.

|| Or, before every thing that is present.

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* Chap.
37. 2, 9.

|| Or, and lieth not puffing and blowing.

* Prov.
22. 9.

* Psal.
13. 2, 8.

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30 Drunkennes increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him, with urging him (to drink.)

CHAP. XXXII.

1 Of his duty that is chief or master in a feast.
14 Of the fear of God. 18 Of counsel. 20 Of a ragged and a smooth way. 23 Trust not to any but to thy self, and to God.

IF thou be made the master (of a feast) lift not thy self up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 Speak thou that art the elder, for it becometh thee, but with sound judgement, and hinder not musick.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A comfort of musick in a banquet of wine, is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melodie of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thy self equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lighting, and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the

last, but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things blest him that made thee, and hath replenished thee with his good things,

14 Whoso feareth the Lord will receive his discipline, and they that seek him early shall finde favour.

15 He that seeketh the law, shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall finde judgement, and shall kindle justice as a light.

17 A sinful man will not be reformed, but findeth an excuse according to his will.

18 A man of counsel will be considerate, but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice, and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work trust thy own soul, for this is the keeping of the commandments.

24 He that beleeveth in the Lord taketh heed to the commandment, and he that trusteth in him, shall fare never the worse.

CHAP. XXXIII.

1 The sabbath of him that feareth the Lord. 2 The wife and the foolish. 7 Times and seasons are of God. 10 Men are in his hands as clay in the hands of the potter. 18 Chiefly regard thy self. 24 Of servants.

THERE shall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2 A wise man hateth not the law; but

but he that is an hypocrite therein, is as a ship in a storm.

3 A man of understanding trusteth in the law, and the law is faithful unto him, as an oracle.

4 Prepare what to say, and so thou shalt be heard: and binde up instruction, and then make answer.

5 The heart of the foolish is like a cart-wheel: and his thoughts are like a rolling axle-tree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excell another, when as all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished, and he altered seasons and feasts.

9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinarie days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 Some of them hath he blessed, and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13 As the clay is in the potters hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the most High, and there are two and two, one against another.

16 I awaked up last of all, as one

that gathereth after the grape-gatherers, by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17 Consider that I laboured not for my self only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20 As long as thou livest and hast breath in thee, give not thy self over to any.

21 For better it is that thy children should seek to thee, than that thou shouldst stand to their courtesie.

22 In all thy works keep to thy self the preeminence, leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, Of are for the ass: and bread, correction, servants and work, for a servant.

25 If thou set thy servant to labour, thou shalt finde rest: but if thou let him go idle, he shall seek libertie.

26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.

27 Send him to labour that he be not idle: for idleness teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heave fetters.

29 But be not excessive toward any, and without discretion do nothing.

30 If thou have a servant, let him be unto thee as thy self, because thou hast bought him with a price.

* Eccles.
3. 7.
Chap.
20. 7.

* Job
32. 6.

|| Or, as
the ask-
ing of U-
rim.

† Gr.
bowels.
* Chap.
21. 14.

|| Or, or,
dained
for the
number
of days.
* Gen.
1. 27. and
2. 7.

|| Or,
stand-
ings.
* Ilia. 45.
9.
Rom. 9.
20, 21.

|| Or,
shall not
be hurt.

149
|| Or,
gleaneth.

|| Or,
fell not.

|| Or,
look to
their
hands.

* Chap.
7. 20.
† Gr. in
bleud.

31 If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

1 Of dreams. 13 The praise and blessing of them that fear the Lord. 18 The offering of the ancient, and prayer of the poor innocent.

Of dreams. **T**He hopes of a man void of understanding, are vain and false: and dreams lift up fools.

2 Whofo || regardeth dreams, is like him that catcheth at a shadow, and followeth after the winde.

3 The vision of dreams is the resemblance of one thing to another, even as the likenes of a face to a face.

4 Of an unclean thing, what can be cleaned? and from that thing which is false, what truth can come?

5 Divinations, and soothsayings, and dreams are vain, and the heart fancieth as a womans heart in travail.

6 If they be not sent from the most High in thy visitation, || set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithfull mouth.

9 A man that hath travelled knoweth many things: & he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things, and I understand more then I can expresse.

12 I was oft-times in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live, for their hope is in him that saveth them.

14 Whofo feareth the Lord, shall not fear nor be afraid, for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and || the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin, by the multitude of sacrifices.

20 Whofo bringeth an offering of the goods of the poor, doeth as one that killeth the son before his fathers eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbours living, slayeth him: and he that defraudeth the labourer of his hire, is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 He that wasseth himself after the touching of a dead bodie, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAP.

CHAP. XXXV.

1 Sacrifices pleasing God. 14 The prayer of the fatherless, of the widow, and of the humble in spirit. 20 Acceptable mercie.

1 Sam. 15. 22. Jer. 7. 33. 5, 6, 7. **H**E that keepeth the law, bringeth offerings enow: he that taketh heed to the commandment, offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord, and to forsake unrighteousness, is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things (are to be done) because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet favour thereof is before the most High.

7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands.

9 In all thy gifts shew a cheerful countenance, and || dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee, and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts, for such he will not receive: and trust not to unrighteous sacrifices, for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless: nor the widow when she poureth out her complaint.

15 Do not the tears run down

the widows cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord, shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come high, he will not be comforted: and will not depart till the most High shall behold to judge righteously, and execute judgement.

18 For the Lord will not be slack, neither will the Mighty be patient towards them, till he have smitten in sundre the loyns of the unmercifull, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendred to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoyce in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 A prayer for the church against the enemies thereof. 18 A good heart, & a forward. 21 Of a good wife.

HAVE mercy upon us, O Lord God of all: and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signes, and make other strange wonders: glorifie thy hand, and thy right arm, that they may set forth thy wondrous works.

152 7 Raile up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

† Gr. 8 Make the time short, remember out. the † covenant, and let them declare thy wonderfull works.

9 Let him that escapeth be consumed by the rage of the fire, and let them perish that oppress the people.

10 Smite in funder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy first-born.

13 O be mercifull unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheer-

eth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men.

24 He that getteth a wife, beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife, will wander up and down mourning.

26 Who will trust a thief well-appointed, that skipeth from city to city: so (who will beleve) a man that hath no house, and lodgeth wherefoever the night taketh him?

CHAP. XXXVII.

1 How to know friends and counsellors. 12 The discretion and wisdom of a godly man blesteth him. 27 Learn to refrain thine appetite.

EVERY friend faith, I am his friend, also: but there is a friend which is onely a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion which rejoyleth in the prosperity of a friend: but in the time of trouble will be against him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy minde, and be not unmindefull of him in thy riches.

7 Every counsellor extollet himself, but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath, (for he will counsel for himself) lest he cast the lot upon thee:

9 And say unto thee, Thy way is good: and afterward he stand on the other

Or;
common.
Or, 10
thrive.

Or, in
presence
of the
enemy.

Or,
what use
there is
of him.

other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envie thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmercifull man, touching kindness; nor with the slothfull, for any work; nor with an hireling for a year, of finishing work; nor with an idle servant, of much busines: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose minde is according to thy minde, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithfull unto thee then it.

14 For a mans minde is sometime wont to tell him more then seven watchmen, that sit above in an high towre.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, & counsel before every action.

17 The countenance is a signe of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given him from the Lord: because he is deprived of all wisdom.

Or,
wisdom.

22 Another is wise to himself: and the fruits of understanding are commendable in his mouth.

23 A wife man instructeth his people, and the fruits of his understanding fail not.

24 A wife man shall be filled with blessing, and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wife man shall inherit glory, and shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats.

30 For excess of meats bringeth sickness, and surfeiting will turn into variety of choler.

31 By surfeiting have many perished, but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 Honour due to the physician, and why. 16 How to weep and mourn for the dead. 24 The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

HONOUR a physician with the honour due unto him, for the uses which you may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

133

Or,
credit.

Or,
variety of
meats.

Or,
a gift.

154 6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal (men) and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but ^{15a.} pray unto the Lord, and he will make thee whole.

38. 2.

10 Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet flavour, and a memorial of fine flour: and make a fat offering, ^{11a.} as not being.

Or, as a dead man.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and ^{14a.} remedy to prolong life.

Or, curing.

15 He that sinneth before his maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself: and then cover his body according to the custome, and neglect not his burial.

17 Weep bitterly and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil-spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

Prov. 15. 13. & 17. 22.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive

it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember ^{22a.} my judgement: ^{the sentence upon him.} for thine also shall be so; yesterday for me, and to day for thee.

23 ^{23a.} When the dead is at rest, let ^{23b.} his remembrance rest, and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talk is ^{25a.} of bullocks?

† Gr.

26 He giveth his minde to make furrows: and is diligent to give the ^{26a.} kine fodder.

of the breed of bullocks.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great varietie, and give themselves to counterfeit imagery, and watch to finish a work.

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his minde to finish his work, and watcheth to polish it perfectly.

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work: and maketh all his work by number.

30 He fashioneth the clay with his arm, and boweth down his strength ^{30a.} before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace.

31 All

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a citie be inhabited: and they shall not dwell where they will, nor go up and down.

33 They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit on the judges seat, nor understand the sentence of judgement: they cannot declare justice and judgement, and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and (all) their desire is in the work of their craft.

CHAP. XXXIX.

1 A description of him that is truly wise. 12 An exhortation to praise God for his works; which are good to the good, and evil to them that are evil.

But he that giveth his minde to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countreys, for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out, his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

Or, gain us.

12 Yet have I more to say which I have thought upon, for I am filled ^{12a.} as the moon at the full.

13 Harken unto me, ye holy children, and bud forth as a rose growing by the ^{13a.} brook of the field:

Or,

14 And give ye a sweet flavour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

Or,

15 Magnifie his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him you shall say after this manner:

16 All the works of the Lord ^{16a.} are exceeding good, and whatsoever he commandeth shall be ^{16b.} accomplished in due season.

Gen. 1. 31. Mark 7. 37.

17 And none may say, What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A

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21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, & watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

* Hof. 14-9. 24 As his ways are plain unto the holy, so are they stumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of mans life, are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oyl, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes, in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire and hail, and famine and death, all these were created for vengeance;

30 Teeth of wilde beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

|| Or, vipers.

31 They shall rejoyce in his commandment, and they shall be readie upon earth when need is, and when their time is come they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needfull thing in due season.

34 So that a man cannot say, This is worse then that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart & mouth, and bleis the name of the Lord.

CHAP. XL.

1 Many miseries in a mans life. 12 The reward of unrighteousness, and the fruit of true dealing. 17 A virtuous wife, and an honest friend rejoyce the heart, but the fear of the Lord is above all. 28 A beggers life is hatefull.

Great travel is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mothers wombe, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death (trouble) their thoughts, and (cause) fear of heart.

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, || unto him that is clothed || Or, to with a linen frock. the porter.

5 Wrath and envie, trouble and unquietness, fear of death, and anger and strife, and in the time of rest upon his bed his night-sleep do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battell:

7 When all is safe, he awaketh & marvelleth that the fear was nothing.

8 (Such things happen) unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 Death and blood-shed, strife, sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All

† Gr. bribes.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with a noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoyce: so shall transgressours come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

† Job 8. 16 The weed growing upon every water, and bank of a river, shall be pulled up before all grafs.

† Gen. 17 Bountiffulness is as || a most fruitful garden, and merciffulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children, and the building of a city continue a mans name: but a blameless wife is counted above them both.

20 Wine and musick rejoyce the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more then both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more then them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is || a fruitful garden, and covereth him || Or, a garden that is blessed. || Ia. 4-5.

28 My son, lead not a beggers life, for better it is to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluted himself with other mens meat, but a wife man well-nurtured will beware thereof.

30 Begging is sweet in the mouth of the lameless: but in his belly there shall burn a fire.

CHAP. XLII.

1 The remembrance of death. 3 Death is not to be feared. 5 The ungodly shall be accursed. 11 Of an evil and a good name. 13 Wisdom is to be uttered. 16 Of what things we should be ashamed.

Death, how bitter is the remembrance of thee to a man that lieth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience.

3 Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

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29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluteh himself with other mens meat, but a wife man well-nurtured will beware thereof.

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3 Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly

158 ungodly father, because they shall be reproached for his sake.

8 Wo be unto you ungodly men which have forsaken the law of the most high God: for if you increase, it shall be to your destruction.

9 And if you be born, you shall be born to a curse: and if you die, a curse shall be your portion.

* Chap. 40. 11. 10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name: for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness, is better then a man that hideth his wisdom.

16 Therefore be shamefac'd according to my word: for it is not good to retain all shamefacedness, neither is it altogether approved in every thing.

17 Be ashamed of whoredome before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjust dealing before thy partner and friend:

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of scorning to give and take:

20 And of silence before them that salute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinsman, or to take away a por-

tion or a gift, or to gaze upon another mans wife:

22 Or to be over-busie with his maid, and come not near her bed; or of upbraiding speeches before friends: and after thou hast given, upbraid not:

23 Or of iterating and speaking again that which thou hast heard, and of revealing of secrets.

24 So shalt thou be truly shamefac'd, and finde favour before all men.

CHAP. XLII.

1 Whereof we should not be ashamed. 9 Be careful of thy daughter. 12 Beware of a woman. 15 The works and greatness of God.

OF these things be not thou ashamed; and accept no person to sin thereby:

2 Of the law of the most High, and his covenant, and of judgement to justify the ungodly:

3 Of reckoning with thy partners *Or,* and *Or,* travellers, or of the gift of the *of thy partners* heritage of friends: *speech.*

4 Of exactness of balance and weights, or of getting much or little: *compani-*

5 And of merchants *Or,* indifferent selling, of much correction of chil- *of the gi-* dren, and to make the side of an evil *ving.* servant to bleed. *Or,*

6 Sure keeping is good where an *without* evil wife is, and shut up where many *profit.* hands are.

7 Deliver all things in number and weight, and put all in writing that thou *Or,* givest out, or receivest in. *dealest*

8 Be not ashamed to *Or,* inform the unwise and foolish, and the extreme aged *Or,* that contendeth with those that are young: thus shalt thou be truly learned, and approved of all *Or,* men living. *that is accused of*

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away sleep: when she is young, left she pass away the flower of her age; and being married, left she should be hated:

10 In her virginity, lest she should be defiled, and gotten with childe in her fathers house; and having an husband, lest she should misbehave her self; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

* Chap. 25. 21. 12 Behold not every bodies beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

* Gen. 3. 6. 14 Better is the *Or,* charitableness of a man, then a courteous woman, a woman, *wicked-* I say, which bringeth shame and reproach. *ness.*

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light, looketh upon all things, & the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

* Job 42. 2. 20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counseller.

22 Oh how desirable are all his

works! and that a man may see even to a spark.

23 All these things live and remain for ever, for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing unperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the sea, are exceeding glorious and wonderful. 29 Tet God himself in his power and wisdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous *Or,* instrument, the work of the most High. *vessel.*

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment *Or,* it runneth *played his* hastily. *course.*

6 He made the moon also to serve in her season, for a declaration of times, and a signe of the world.

7 From the moon is the signe of *Exod.* feasts, a light that decreaseth in her *12. 2.* perfection.

8 The moneth is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the holy One, they will stand in their order, *o 2.*

160 der, and never faint in their watches.
 11 'Look upon the rainbowne, and
 'Gen. 9. 13. praise him that made it, very beautiful
 it is in the brightness thereof.

12 It compasseth the heaven about
 with a glorious circle, and the 'hands
 'Isa. 40. 12, &c. of the most High have bended it.

13 By his commandment he maketh
 the snow to fall apace, and sendeth
 swiftly the lightnings of his
 judgement.

14 Through this the treasures are
 opened, and clouds stie forth as fowls.

15 By his great power he maketh
 the clouds firm, and the hailstones are
 broken small.

16 At his sight the mountains are
 shaken, and at his will the south-
 winde bloweth.

17 The noise of the thunder maketh
 the earth to tremble: so doth
 the northern storm and the whirl-
 winde: as birds flying he scattereth
 the snow, and the falling down thereof
 is as the lighting of grashoppers.

18 The eye marvelleth at the beauty
 of the whiteness thereof, and the
 heart is astonied at the raining of it.

19 The hoar-frost also as salt he
 poureth on the earth, & being congeal-
 ed, it lieth on the top of sharp flakes.

20 When the cold north-winde
 bloweth, and the water is congealed
 into ice, it abideth upon every gather-
 ing together of water, and clotheh
 the water as with a breast-plate.

21 It devoureth the mountains, and
 burneth the wilderness, and consu-
 meth the grafs as fire.

22 A present remedy of all is a
 mist coming speedily: a dew coming
 after heat, refresheth.

23 By his counsel he appeareth
 the deep, and planteth islands therein.

24 'They that sail on the sea, tell of
 the danger thereof; and when we hear
 it with our ears, we marvel thereat.

25 'For therein be strange and
 wondrous works, variety of all kinds

of beasts, and whales created.

26 By him the end of them hath
 prosperous success, and by his word
 all things consist.

27 We may speak much, and yet
 come short: wherefore in sum, he is all.

28 How shall we be able to mag-
 nifie him? for he is great above all
 his works.

29 'The Lord is terrible and very great,
 great, and marvellous is his power.

30 When you glorifie the Lord,
 exalt him as much as you can; for
 even yet will he far exceed: and when
 you exalt him, put forth all your
 strength, and be not weary; for you
 can never go far enough.

31 'Who hath seen him that he might
 tell us? and who can magnifie him
 as he is?

32 There are yet hid greater things
 then these be, for we have seen but a
 few of his works:

33 For the Lord hath made all
 things, and to the godly hath he gi-
 ven wisdom.

CHAP. XLIV.

The praise of certain holy men: 16 Of Enoch,
 17 Noah, 19 Abraham, 22 Isaac, 23 and Jacob.

Let us now praise famous men, and
 our fathers that begat us.

2 The Lord hath wrought great
 glory by them, through his great
 power from the beginning.

3 Such as did bear rule in their
 kingdomes, men renowned for their
 power, giving counsel by their under-
 standing, and declaring prophecies:

4 Leaders of the people by their
 counsels, and by their knowledge of
 learning meet for the people, wife and
 eloquent in their instructions.

5 Such as found out musical tunes,
 and recited verses in writing.

6 Rich men furnished with ability,
 living peaceably in their habitations.

7 All these were honoured in their
 generations, and were the glory of
 their times.

8 There

8 There be of them that have left
 a name behinde them, that their prai-
 ses might be reported.

9 And some there be, which
 have no memorial, who are perish-
 ed as though they had never been,
 and are become as though they had
 never been born, and their children
 after them.

10 But these were mercifull men,
 whose righteousness hath not been
 forgotten.

11 With their seed shall continually
 remain a good inheritance, and their
 children are within the covenant.

12 Their seed stands fast, and their
 children for their sakes.

13 Their seed shall remain for ever,
 & their glory shall not be blotted out.

14 Their bodies are buried in peace,
 but their name liveth for evermore.

15 The people will tell of their
 wisdom, and the congregation will
 shew forth their praise.

16 'Enoch pleased the Lord, and
 was translated, being an example of
 repentance to all generations.

17 'Noah was found perfect and
 righteous in the time of wrath, he was
 taken in exchange (for the world)
 therefore was he left as a remnant un-
 to the earth, when the flood came.

18 An everlasting covenant was
 made with him, that all flesh should
 perish no more by the flood.

19 Abraham was a great father
 of many people: in glory was there
 none like unto him.

20 Who kept the law of the most
 High, and was in covenant with him:
 he established the covenant in his
 flesh, and when he was proved, he
 was found faithful.

21 Therefore he assured him by
 an oath, that he would bless the na-
 tions in his seed, and that he would
 multiply him as the dust of the earth,
 and exalt his seed as the stars, and
 cause them to inherit from sea to sea,

and from the river unto the utmost
 part of the land.

22 With Isaac did he establish
 likewise (for Abraham his fathers
 sake) the blessing of all men, and the
 covenant,

23 And made it rest upon the head
 of Jacob. He acknowledged him in
 his blessing, and gave him an heri-
 tage, and divided his portions, among
 the twelve tribes did he part them.

CHAP. XLV.

The praise of Moses, 6 of Aaron, 23 and of
 Phineas.

And he brought out of him a mer-
 cifull man, which found favour in
 the sight of all flesh, even Moses be-
 loved of God and men, whose memo-
 rial is blessed.

2 He made him like to the glorious
 saints, and magnified him, so that his
 enemies stood in fear of him.

3 By his words he caused the won-
 ders to cease, and he made him glo-
 rious in the sight of kings, and gave
 him a commandment for his people,
 and shewed him part of his glory.

4 'He sanctified him in his faith-
 fulness, and meekness, and chose him
 out of all men.

5 He made him to hear his voice, &
 brought him into the dark cloud, and
 gave him commandments before his
 face, even the law of life and know-
 ledge, that he might teach Jacob his
 covenants, and Israel his judgements.

6 He exalted Aaron an holy man
 like unto him, even his brother, of
 the tribe of Levi.

7 An everlasting covenant he
 made with him, and gave him the
 priesthood among the people, and
 beautified him with comely orna-
 ments, and clothed him with a robe
 of glory.

8 He put upon him perfect glory, and
 strengthened him with rich gar-
 ments, with breeches, with a long
 robe, and the ephod.

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Exod.
28. 35.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went, there might be a 'sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breast-plate of judgement, and with Urim and Thummin;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraven Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautifull.

13 Before him there were none such, neither did ever any stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oyl: this was appointed unto him by an everlasting covenant, and to his seed so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense and a sweet favour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authoritie in the statutes of judgements, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together

against him, and maligned him in the wilderness, even the men that were of Dathans & Abirons side, and the congregation of Core, with fury & wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, 17. 8. and divided unto him the first-fruits of the increase, especially he prepared bread in abundance:

21 For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever.

25 According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

The praise of Joshua, 9 of Caleb, 13 of Samuel.

1 Elus the son of Nave was valiant in the wars, and was the succes-

Num.
27. 18.
Deut.
34. 5.
Josh. 1.
2. and
12. 7.

four

four of Moses in propheties, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord when the enemies pressed upon him on every side, and the great Lord heard him.

6 And with hailstones of mightie power he made the battel to fall violently upon the nations, and in the descent (of Bethoron) he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty One.

7 In the time of Moses also he did a work of mercie, he and Caleb the son of Jephunne, in that they withheld the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preferred to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entred upon the high places of the land, and his seed obtained it for an heritage.

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from

the Lord, let their memorie be blessed; 163
12 Let their bones flourish out of their place, and let the name of them that were honoured, be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithfull in vision.

16 He called upon the mightie Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any mans goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lift up his voice from the earth in prophesie, to blot out the wickedness of the people.

CHAP. XLVII.

1 The praise of Nathan, 2 of David, 12 of Solomon, his glory, and infirmities, 23 of his end and punishment.

And after him rose up Nathan to prophesie in the time of David.

2 As is the fattaken away from the peace-offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take

o 4 away

164 away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord, and he gave him strength in his right hand to slay that mightie warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, & brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the holy One most High, with words of glory, with his whole heart he sung songs, and loved him that made him.

9 He set fingers aloft before the star, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times, until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

12 After him rose up a wife son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth, and as a fount filled with understanding!

15 Thy soul covered the whole earth, and thou filledest it with dark parables.

16 Thy name went far unto the

islands; and for thy peace thou wast beloved.

17 The countreys marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19 Thou didst bow thy loyns unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: therefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behinde him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they fought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

The praise of Elias, 12 of Eliseus, 17 & of Ezekias

Then stood up Elias the prophet as fire, & his word burnt like a lamp.

2 He brought a fore famine upon them, and by his zeal he diminished their number.

3 By

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glorie like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead by the word of the most High.

6 Who broughtest kings to destruction, and honourable men from their ill bed.

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance.

8 Who anointed kings to take revenge, and prophets to succeed after him.

9 Who wast taken up in a whirlwinder of fire, and in a chariot of fiery horses.

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lords judgement before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love, for we shall surely live.

12 Elias it was who was covered with a whirlwinder, and Eliseus was filled with his spirit: whilest he lived he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him, and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvelous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabfases, and lift up his hand against Sion, & boasted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands towards him: and immediately the holy One heard them out of heaven, and delivered them by the ministry of Elsay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Elsay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, & he lengthened the kings life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things on ever they came.

CHAP. XLIX.

The praise of Josias, 4 of David, and Ezekias, 6 of Jeremy, 8 of Ezekiel, 11 Zorobabel, 12 Jesus the son of Josede, 13 Of Nemeias, Enoch, Seth, Sem, and Adam.

The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honie in all mouths, and as musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, & took away the abominations of iniquity.

3 He directed his heart unto the

166 Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed.

5 Therefore he gave their power unto others, and their glory unto a strange nation.

6 They burnt the chosen cite of the sanctuary, and made the streets desolate, according to the prophetic of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet sanctified in his mothers womb, that he might root out and afflict, and destroy, and that he might build up also and plant.

8 'Twas Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnifie Zorobabel: even he was as a signet on the right hand.

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Nemeias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruines again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose

bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. I.

Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

Simon the high priest the son of Onias, who in his life repaired the house again, and in his dayes fortified the temple.

2 And by him was built from the foundation the double height, the high fortels of the wall about the temple.

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of bras.

4 He took care of the temple that it should not fall, and fortified the city against besieging.

5 How was he honoured in the midst of the people, in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of

Gen. 3. and 11. 10.

1 King. 7. 23.

† Gr. the house of the veil

of the priests hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus, and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty.

15 He stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar, a sweet-smelling favour unto the most high King of all.

16 Then shouted the sons of Aaron, and founded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together halted, and fell down to the earth upon their faces to worship their Lord God almighty the most High.

18 The fingers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord the most High by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoyce in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which onely doeth wondrous things every where, which exalteth our days from the womb, and deal-

eth with us according to his mercy, 23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.

24 That he would confirm his mercie with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell amongst the Philistines, and that foolish people that dwell in Sichern.

27 Jesus the son of Sirach of Jerusalem hath written in this book, the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things, and he that layeth them up in his heart, shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, amen.

CHAP. LI.

A prayer of Jesus the son of Sirach.

I Will thank thee, O Lord & King, and praise thee, O God my Saviour, I do give praise unto thy name.

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries:

3 And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the mids of the fire which I kindled not;

5 From

|| Or, trumpets beaten forth with the hammer.

† Gr. the gnashing of the teeth.

5 From the depth of the belly of hell, from an unclean tongue, and from lying words:

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving: and so my prayer was heard.

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower, till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good: so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, O Lord, and I found her in pureness: I have, ^{1. gr.} had my heart joynd with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in O Lord, seeking her: therefore have I gotten a ^{under-} good possession. ^{standing.}

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, you unlearned, and dwell in the house of learning.

24 Wherefore are you slow, and what say you of these things, seeing your souls are very thirstie?

25 I opened my mouth, and said, * Buy her for your selves without money. ^{1. 11a. 55. 1.}

26 Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to finde.

27 Behold with your eyes, how ^{b Chap.} that I have had but little labour, and ^{6. 19.} have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercie, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

BARUCH.

CHAP. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book to the brethren at Jerusalem.



And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Adasias, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did reade the words of this book, in the hearing of Jeichonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book, ^{11 Or, Jeachim.}

4 And in the hearing of the nobles, and of the kings sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, fasted ^{11 Or, and wept.} and prayed before the Lord.

6 They made also a collection of money, according to every mans power.

7 And they sent it to Jerusalem unto Joachim the high priest the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem, ^{11 Or, Jeachim.}

8 At the same time, when he received the vessels of the house of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jeicho-

nias, and the princes, & the captives, Or, and the mighty men, and the people of the land from Jerusalem, and brought them unto Babylon:

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye ^{† Gr. corruptly for} manna, and offer upon the altar of the Lord our God, ^{† mincha, a meat-offering.}

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven.

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and finde favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God, and unto this day the furie of the Lord, and his wrath is not turned from us.

14 And ye shall reade this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, * To the Lord ^{Chap. 2. 6.} our God ^{belongeth} righteousness, but

unto us the confusion of faces, as it is come to pass this day, unto them of Juda, & to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 For we have ^{† Dan. 9. 5.} sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our fore-fathers out of the land of Egypt, unto this present day, we have

5 From the depth of the belly of hell, from an unclean tongue, and from lying words:

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard.

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

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16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, ^{Or,} and I found her in pureness: I have, ^{Agot.} and my heart joyined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in ^{Or,} seeking her: therefore have I gotten a ^{bowels.} good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, you unlearned, and dwell in the house of learning.

24 Wherefore are you slow, and what say you of these things, seeing your souls are very thirstie?

25 I opened my mouth, and said, Buy her for your selves without ^{Isa. 55.1.} money.

26 Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to finde.

27 Behold with your eyes, how ^{Chap. 6.19.} that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoyce in his mercie, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

CHAP. I.

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11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthazar his son, that their days may be upon earth as the days of heaven.

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthazar his son, and we shall serve them many days, and finde favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the furie of the Lord, and his wrath is not turned from us.

14 And ye shall reade this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, ^{Chap. 2.6.} To the Lord our God ^{Chap. 2.6.} belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, & to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 For we have sinned before the Lord, ^{Dan. 9.5.}

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our fore-fathers out of the land of Egypt, unto this present day, we have

5 From the depth of the belly of hell, from an unclean tongue, and from lying words :

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7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

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17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, ^{|| Or, I got understanding.} and I found her in pureness: I have had my heart joyined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in ^{|| Or, bowels.} seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, you unlearned, and dwell in the house of learning.

24 Wherefore are you slow, and what say you of these things, seeing your souls are very thirstie?

25 I opened my mouth, and said, Buy her for your selves without ^{|| Isa. 55.1.} money.

26 Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to finde.

27 Behold with your eyes, how ^{b Chap. 6. 19.} that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoyce in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

BARUCH.

CHAP. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book, so the brethren at Jerusalem.



And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Adasias, the son of Chelcias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the moneth, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did reade the words of this book, in the hearing of Jeichonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the kings sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon, by the river Sud.

5 Whereupon they wept, fasted ^{|| Or, and you- and you- ed your-.} and prayed before the Lord.

6 They made also a collection of money, according to every mans power.

7 And they sent it to Jerusalem unto Joachim the high priest the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time, when he received the vessels of the house of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of the moneth Sivan, namely, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jeho-

nias, and the princes, & the captives, ^{|| Or, prisoners.} and the mighty men, and the people of the land from Jerusalem, and brought them unto Babylon:

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, ^{† Gr. corrupt. ly for} and prepare ye manna, and offer upon the altar of the Lord our God, ^{† Gr. mincha, a meat-offering.}

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven.

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and finde favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the furie of the Lord, and his wrath is not turned from us.

14 And ye shall reade this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, 'To the Lord ^{† Chap. 2. 6.} our God *belongeth* righteousness, but

unto us the confusion of faces, as it is come to pass this day, unto them of Juda, & to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 For we have sinned before the ^{† Dan. 9. 5.} Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our fore-fathers out of the land of Egypt, unto this present day, we have

170 have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

* Deut. 28.15. 20 Wherefore the evils cleaved unto us, and the curse which the Lord appointed by Moses his servant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses,

* Deut. 28.53. 3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover, he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

† Gr. were beate and not above. 5 Thus we † were cast down and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

* Chap. 1.15. 6 To the Lord our God appeareth righteousness: but unto us and

to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because † Israel and his posterity is called by thy name.

16 O Lord, look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold, for the dead that are in the graves, whose † souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But

18 But the soul that is greatly vexed, which goeth stouping and feeble, and the eyes that fail, and the hungry soul will give thee praise and righteousness, O Lord.

* Dan. 9.18. 19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

* Jer. 27.11. 21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, & the voice of the bride: & the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, & the bones of our fathers should be taken out of their places.

25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries, by famine, by sword, and by pestilence.

26 And the house which is called by thy name (hast thou laid waste) as it is to be seen this day, for the wickedness of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely † this very great multitude shall be turned into a small number among the nations where I will scatter them. † Gr.

30 For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall remember themselves, † Or, come to themselves.

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear.

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: & I will no more drive my people of Israel out of the land that I have given them.

CHAP. III.

3 The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem. 30 Wisdom was shewed first to Jacob, and was seen upon the earth.

O Lord almighty, God of Israel, the soul in anguish, the troubled spirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful, and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord almighty, thou God

170 have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

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28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations where I will scatter them. 30 For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall remember themselves,

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear.

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: & I will no more drive my people of Israel out of the land that I have given them.

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2 Hear, O Lord, and have mercy: for thou art merciful, and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord almighty, thou God

of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our fore-fathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to minde all the iniquities of our fore-fathers that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of wisdom.

13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the

heathen become, and such as ruled the beasts upon the earth.

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold wherein men trust, and made no end of their getting?

18 For they that wrought in silver, and were so carefull, and whose works are unsearchable,

19 They are vanished and gone down to the grave, and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and searchers out of understanding: none of these have known the way of wisdom, or remember her paths. || Or, ex-
pounders.

24 O Israel, how great is the house of God, and how large is the place of his possession!

25 Great, and hath none end, high, and unmeasurable.

26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them.

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, hath filled it with four-footed beasts.

33 He that sendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward did he shew himself upon earth, and conversed with men.

CHAP. III.

1 The book of commandments, is that wisdom which was commanded in the former chapter.
25 The Jews are moved to patience, and to hope for the deliverance.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer my people, the memorial of Israel.

6 Ye were sold to the nations, not for (your) destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up, and ye have grieved Jerusalem that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoyce over me a widow, and forsaken of many, who for the sins of my children am left desolate: because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child.

16 These have carried away the dear-beloved children of the widow, and left her that was alone, desolate without daughters.

17 But what can I help you?

18 For he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of peace, and upon me the sackcloth of || Or,
prosperity.

174
|| Or,
in the
time of
mine af-
fliction.
Pfal.
116.2. &
137.7.

of my prayer: I will crie unto the Everlasting || in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting that he will save you, and joy is come unto me from the holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again, with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity; so shall they see shortly your salvation from our God, which shall come upon you with great glory and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 || My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and crie unto God: for you shall be remembered of him that brought these things upon you.

28 For as it was your minde to go astray from God: so being returned, seek him ten times more.

29 For he that hath brought these plagues upon you, shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name, will comfort thee.

31 Miserable are they that afflicted thee, and joyced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy fons.

33 For as he joyced at thy ruine, and was glad of thy fall: so shall he be grieved for her own desolation.

34 For I will take away the joycing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure, and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee towards the east, and behold the joy that cometh unto thee from God.

37 Lo, thy fons come whom thou sentest away, they come gathered together from the east to the west, by the word of the holy One, rejoicing in the glory of God.

CHAP. V.

1 Jerusalem is moved to rejoyce, 5 and to behold their return out of captivity with glory.

PULTE off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diademe on thine head, of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and the glory of Gods worship.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance should be cast down, and valleys

valleys filled up, to make even the ground, that Israel may go safely in the glorie of God.

8 Moreover, even the woods, and every sweet-smelling tree, shall overshadow Israel by the commandment of God.

9 For God shall lead Israel with joy, in the light of his glory, with the mercie and righteousness that cometh from him.

¶ The Epistle of JEREMIE.
CHAP. VI.

1 The cause of their captivitie is their sin. 3 The place whereto they were carried is Babylon, the vanity of whose idols and idolatrie is set forth at large in this chapter.

A Copy of an epistle which Jeremie sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certifie them as it was commanded him of God.

2 Because of the sins which ye have committed before God, ye shall be led away captives into Babylon, by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, born upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them, and behinde them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold, yet are they but false, and cannot speak

9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the common harlots, and deck them || Or, as men with garments (being) gods which of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a sceptre as though he were a judge of the country.

15 He hath also in his right hand a dagger, and an ax: but cannot deliver himself from war and theeves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth, is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust, through the feet of them that come in.

18 And as the || doors are made || Or, sure on every side, upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples, with doors, with locks and bars, lest their gods be spoiled with robbers.

19 They light them candles, yea, more then for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping † Gr. out of the earth, and when they eat licked, them and their clothes, they feel it not.

21 Their faces are blacked, through the smoke that comes out of the temple.

22 Upon their bodies and heads, sit bats, swallows, and birds, and the cats also.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath, are bought for || a most high price.

26 They are born upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them, are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither if one set them upright, can they move of themselves: neither if they be bowed down, can they make themselves straight: but they set || gifts before them as unto dead men.

|| Or, offerings.

28 As for the things that are sacrificed unto them, their priests sell and || abuse: in like manner their wives lay up part thereof in salt, but unto the poor and impotent they give nothing of it.

|| Or, spend.

29 Menstruous women and women in childe-bed eat their sacrifices: by these things ye may know that they are no gods: fear them not.

* Levit. 12. 4.

30 For how can they be called gods: because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner, they can neither give riches nor money: though a man make a vow unto them and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blinde man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who if they shall see one dumb that cannot speak, they || bring him and intreat Bel that he may speak, as though he were able to understand.

|| Or, bid him call upon Bel.

42 Yet they cannot understand this themselves, and leave them: for they have no || knowledge.

|| Or, sense.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them drawn by some that passeth by, lie with him; she reproacheth her fellow that she was not thought as worthy as her self, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workman will have them to be.

46 And they themselves that made them, can never continue long; how

how should then the things that are made of them be gods.

47 For they lyes and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war nor from plague?

* Psal. 115. 4. Wild. 13. 10.

50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings, that they are no gods, but the works of mens hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burnt asunder like beams.

56 Moreover, they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whole gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withall: neither are they able to help themselves.

59 Therefore it is better to be a

king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, then such false gods; or to be a door in an house, to keep such things safe as be therein, then such false gods; or a pillar of wood in a palace, then such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easie to be seen, and || after the same manner the winde bloweth in every country.

|| Or, the same winde.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods, doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said, that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings.

67 Neither can they shew signes in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better then they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scar-crow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard that every bird sitteth upon;

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as also to a dead body that is cast into the dark.

|| Or,
purple &
bright-
ness.

72 And you shall know them to be no gods, by the || bright purple that rotteth upon them: and they them-

The song of the three holy children, which followeth in the third chapter of DANIEL after this place, --fell down bound into the midst of the burning fierie furnace. That which followeth is not in the Hebrew, to wit, And they walked-- unto these words, Then Nebuchadnezzar-- verse 24.

2 Azarias his prayer and confession in the flame, 24 wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt. 28 The song of the three children in the oven.



And they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner, and opening his mouth in the midst of the fire, said,

3 Blessed art thou O Lord God of our fathers: thy name is worthy to be praised, and glorified for evermore.

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and * all thy judgements truth.

* Psal.
25. 10.

5 In all the things which thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us, because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an

selfes afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath none idols: for he shall be far from reproach.

unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy names sake, neither disanull thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abrahams sake, for thy servant Isaacs sake, and for thy holy Israels sake;

13 To whom thou hast spoken and promised, That thou wouldst multiplie their seed as the stars of heaven, and as the sand that lieth upon the sea-shore.

14 For we, O Lord, are become less then any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to finde mercy.

16 Nevertheless, in a contrite heart, and an humble spirit let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put

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19 Put us not to shame: but deal with us after thy loving kindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt, be ashamed;

|| Or,
by thy
power &
might.

21 And let them be confounded || in all their power and might, and let their strength be broken;

22 And let them know that thou art Lord, the onely God, and glorious over the whole world.

23 And the kings servants that put them in, ceased not to make the oven hot with || rosin, pitch, tow, and small wood;

|| Or,
naphtha,
which
is a cer-
tain
kinde
of fat
and
chalkie
clay.
Plin. lib.
2. cap.
105.

24 So that the flame streamed forth above the furnace, fourty and nine cubits.

25 And it passed through, and burnt those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and smote the flame of the fire out of the oven:

|| Or,
cool.

27 And made the mids of the furnace, as it had been a || moist whistling winde, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdome: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, blefs ye the Lord: praise and || exalt him above all for ever.

|| Or,
highly
exalt:
and so
in the
rest.

36 O ye heavens, blefs ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, blefs ye the Lord: praise and exalt him above all for ever.

|| Psal.
148. 4.

38 O all ye waters that be above the heaven, blefs ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, blefs ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, blefs ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, blefs ye the Lord: praise and exalt him above all for ever.

42 O every showre and dew, blefs ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, blefs ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, blefs ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, blefs ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, blefs ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, blefs ye the Lord: praise and exalt him above all for ever.

48 O ye light and darkness, blefs ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, blefs ye the

the Lord : praise and exalt him above all for ever.

50 O ye frost and snow, bleſs ye the Lord : praise and exalt him above all for ever.

51 O ye lightnings and clouds, bleſs ye the Lord : praise and exalt him above all for ever.

52 O let the earth bleſs the Lord : praise and exalt him above all for ever.

53 O ye mountains and little hills, bleſs ye the Lord : praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bleſs ye the Lord : praise and exalt him above all for ever.

55 O ye fountains, bleſs ye the Lord : praise and exalt him above all for ever.

56 O ye ſeas and rivers, bleſs ye the Lord : praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bleſs ye the Lord : praise and exalt him above all for ever.

58 O all ye fowls of the air, bleſs ye the Lord : praise and exalt him above all for ever.

59 O all ye beaſts and cattel, bleſs ye the Lord : praise and exalt him above all for ever.

60 O ye children of men, bleſs

ye the Lord : praise and exalt him above all for ever.

61 O Iſrael, bleſs ye the Lord : praise and exalt him above all for ever.

62 O ye prieſts of the Lord, bleſs ye the Lord : praise and exalt him above all for ever.

63 O ye ſervants of the Lord, bleſs ye the Lord : praise and exalt him above all for ever.

64 O ye ſpirits and ſouls of the righteous, bleſs ye the Lord : praise and exalt him above all for ever.

65 O ye holy and humble men *Or*, of heart, bleſs ye the Lord : praise *saints* and exalt him above all for ever.

66 O Ananias, Azarias, and Miſael, bleſs ye the Lord : praise and exalt him above all for ever : for he hath delivered us from hell, and ſaved us from the hand of death, and delivered us out of the miſt of the furnace and burning flame : even out of the miſt of the fire hath he delivered us.

67 O give thanks unto the Lord, becauſe he is gracious : for his mercy *endureth* for ever.

68 O all ye that worſhip the Lord, bleſs the God of gods, praise him, and give him thanks : for his mercy *endureth* for ever.

The hiſtorie of *SUSANNA*, ſet apart from the beginning of *DANIEL*, becauſe it is not in the Hebrew, as neither the narration of *Bel and the Dragon*.

16 Two judges hide themſelves in the garden of Suſanna to have their pleaſure of her : 28 which when they could not obtain, they accuſe, and cauſe her to be condemned for adultery : 46 but Daniel examineth the matter again, and findeth the two judges falſe.



Here dwelt a man in Babylon, called Joacim.

2 And he took a wife, whole name was Suſanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents alſo were righteous,

and taught their daughter according to the law of Moſes.

4 Now Joacim was a great rich man, and had a fair garden joyning unto his houſe, and to him reſorted the Jews : becauſe he was more honourable then all others.

5 The ſame year were appointed two of the ancients of the people to be judges, ſuch as the Lord ſpoke of, that wickedneſs came from Babylon from ancient judges, who ſeemed to govern the people.

6 Theſe kept much at Joacims houſe:

houſe : and all that had any ſuits in law, came unto them.

7 Now when the people departed away at noon, Suſanna went into her husbands garden to walk.

8 And the two elders ſaw her going in every day, and walking : ſo that their luſt was inflamed toward her.

9 And they perverted their own minde, and turned away their eyes, that they might not look unto heaven, nor remember juſt judgements.

10 And albeit they both were wounded with her love : yet durſt not one ſhew another his grief.

11 For they were aſhamed to declare their luſt, that they deſired to have to do with her.

12 Yet they watched diligently from day to day to ſee her.

13 And the one ſaid to the other, Let us now go home : for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the ſame place, and after they had asked one another the cauſe, they acknowledged their luſt : then appointed they a time both together, when they might finde her alone.

15 And it fell out as they watched a fit time, the went in *†* as before, with two maids onely, and ſhe was deſirous to waſh her ſelf in the garden : for it was hot.

16 And there was no body there ſave the two elders that had hid themſelves, and watched her.

17 Then ſhe ſaid to her maids, Bring me oyl and waſhing-balls, and ſhut the garden-doors, that I may waſh me.

18 And they did as ſhe bade them, and ſhut the garden-doors, and went out themſelves at *†* privie doors to fetch the things that ſhe had commanded them : but they ſaw not the elders becauſe they were hid.

19 Now when the maids were gone forth, the two elders roſe up, and ran unto her, ſaying,

20 Behold, the garden-doors are ſhut, that no man can ſee us, and we are in love with thee, therefore conſent unto us, and lie with us.

21 If thou wilt not, we will bear witneſs againſt thee, that a young man was with thee : and therefore thou diſt fend away thy maids from thee.

22 Then Suſanna ſighed, and ſaid, I am ſtraitened on every ſide : for if I do this thing, it is death unto me : and if I do it not, I cannot eſcape your hands.

23 It is better for me to fall into your hands, and not to do it, then to ſin in the ſight of the Lord.

24 With that Suſanna cried with a loud voice : and the two elders cried out againſt her.

25 Then ran the one and opened the garden-door.

26 So when the ſervants of the houſe heard the crie in the garden, they ruſhed in at a privy door, to ſee what was done unto her.

27 But when the elders had declared their matter, the ſervants were greatly aſhamed : for there was never ſuch a report made of Suſanna.

28 And it came to paſs the next day, when the people were aſſembled to her husband Joacim, the two elders came alſo full of miſchievous imagination againſt Suſanna to put her to death,

29 And ſaid before the people, Send for Suſanna, the daughter of Chelcias, Joacims wife : and ſo they ſent.

30 So ſhe came with her father and mother, her children, and all her kindred.

31 Now Suſanna was a very delicate woman, and beauteous to behold.

32 And theſe wicked men commanded to uncover her face (for ſhe was covered)

† Gr.
heaven.

† Gr.
Bel's dra-
gon.

† Gr. as
yesterday,
and the day
before.

† Or,
ſide-
doors.

182 covered) that they might be filled with her beauty.

33 Therefore her friends, and all that saw her, wept.

34 Then the two elders stood up in the mids of the people, and laid their hands upon her head.

35 And she weeping, looked up towards heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man who there was hid, came unto her and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly beleeveth them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have born false witness against me, and behold I must die, whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel,

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them, said, Are ye such fools ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?

49 Return again to the place of judgement: for they have born false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put afunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime, are come to light.

53 For thou hast pronounced false judgement, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, 'The innocent and righteous shalt thou not slay.

54 Now then if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a fig tree.

55 And Daniel said, Very well, thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauteie hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughters

ter

ter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under a holm-tree.

|| Or, kinde of oak.

59 Then said Daniel unto him, Well, thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God who saveth them that trust in him.

61 And they arose against the two elders, (for Daniel had con-

victed them of false witness by their own mouth.)

62 And according to the law of Moses, they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

The historie of the destruction of Bel and the dragon, cut off from the end of DANIEL.

† Gr. Bels dra-

19 The fraud of Bels priests is discovered by Daniel, 27 and the dragon slain, which was worshipped. 33 Daniel is preserved in the lions den. 42 The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.



And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

|| Or, lived with the king.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were spent upon him every day twelve great measures of fine flour, and fourtie sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living

god? seest thou not how much he eateth and drinketh every day?

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemie against Bel. And Daniel said unto the king, Let it be according to thy word.

10 (Now the priests of Bel were threecore and ten, beside their wives and children) and the king went with Daniel into the temple of Bel.

11 So Bels priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet.

12 And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel that speaketh falsely against us.

13 And they little regarded it: for

for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple, in the presence of the king alone: then went they out and shut the door, and sealed it with the kings signet, and so departed.

15 Now in the night came the priests with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king awoke, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 And assoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whole footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniels power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brals? lo, he liveth, he eateth and drinketh,

thou canst not say that he is no living God: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did feede them together, and made lumps thereof: this he put in the dragons mouth, and so the dragon burst in sunder: and Daniel said, || Lo, These are the gods you worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him fore; being constrained, he delivered Daniel ^{6. 16.} unto them:

31 Who cast him into the lions den: where he was six days.

32 And in the den there were seven lions, and they had given them every day || two carcases, and two ^{|| Or, two} sheep: which then were not given to ^{|| save.} them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread ^{|| Or,} in a bowl: and was going into the ^{|| fed.} field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habbacuc, Go carry the dinner that thou hast into Babylon unto Daniel, who is in the lions den.

35 And Habbacuc said, Lord, I never saw Babylon: neither do I know where the den is.

|| Or,
Behold,
what you
worship.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit, set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee, and love thee.

39 So Daniel arose and did eat: and the angel of the Lord set Habbacuc

in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out, and Jer. cast those that were the cause of ^{37. 17.} his destruction into the den: and they were devoured in a moment before his face.

The prayer of MANASSEs king of Juda, when he was holden captive in Babylon.



Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be born, and thine angry threatening towards sinners is importable: but thy mercifull promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very mercifull, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, || neither have any release: for I have provoked thy wrath, and done evil before thee, I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace: I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

|| Or,
neither
take my
breath.

† THE FIRST BOOK OF THE MACCABEES.

CHAP. I.

14 Antiochus gave leave to set up the *feshims* of the Gentiles in Jerusalem, 22 and spoiled it, and the temple in it, 37 and set up therein the abomination of desolation, 63 and slew those that did circumcise their children.



And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chetium, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and was many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, inasmuch that the earth was quiet before him, whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countreys, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death, they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus *turnamed* Epiphanes, son of Antiochus the king, who had been an hostage at Rome, & he reigned in the hundred and thirty

and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel, wicked men, who persuaded many, saying, Let us go, and make a covenant with the heathen that are round about us: for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joyined themselves to the heathen, & were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entred into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred fourth and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entred proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And

22 And the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

|| Or, he pulled all things.
† Gr. dea fireable.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beautie of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage-chamber, was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude.

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the citie, and smote it verie sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the citie, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cartel.

33 Then builded they the citie of David with a great and strong wall, and with mighty towres, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare.

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Inasmuch that the inhabitants of Jerusalem fled because of them: whereupon the citie was made an habitation of strangers, and became strange to those that were born in her, and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed, according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, & profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem, and the cities of Juda, that they should follow the strange laws of the land,

45 And forbid burnt-offerings, and sacrifice, and drink-offerings in the temple; and that they should profane the sabbaths, and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chappels of idols, and sacrifice

|| Or, the laws and rites of the strangers of the land.

twines

q 4

swines flesh, and unclean beasts :

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness, and profanation :

49 To the end they might forget the law, & change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law, and so they committed evils in the land :

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, [†] the kings commandment was that they should put him to death.

58 Thus did they by their authority, unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment, they put to death certain women, [†] that had caused

their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and flew them that had circumcised them.

62 Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant : so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

6 *Mattathias lamenteth the case of Jerusalem.*

24 *He slayeth a Jew that did sacrifice to idols in his presence, and the king's messenger also.*

34 *He and his are assailed on the sabbath, and make no resistance.* 50 *He dieth, and instructeth his son :* 66 *and maketh his brother Judas Maccabees general.*

IN those days [†] arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan [†] called [†] Caddis :

3 Simon called Thafsi :

4 Judas, who was called Maccabees :

5 Eleazar called [†] Avaran, & Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem.

7 He said, Wo is me, wherefore was I born to see this misery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a

[†] Or, Mattathias the son of John, &c. arise from Jerusalem, or, out of Jerusalem.

[†] Or, who was called : & so afterward in the rest.

[†] Caddis.

[†] Or, Avaran, or, Abaron.

part in her kingdom, and gotten of her spoils?

11 All her ornaments are taken away, of a free-woman she is become a bond-slave.

12 And behold, our [†] sanctuary, even our beaute and our glory is laid waste ; and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the kings officers, such as compelled the people to revolt, came into the cite Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the kings officers, and said to Mattathias on this wise, Thou art a ruler and an honourable and great man in this cite, and strengthened with sons and brethren :

18 Now therefore come thou first, and fulfill the kings commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem : so shalt thou and thy house be in the number of the kings friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the kings dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments :

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the

kings words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all, to sacrifice on the altar which was at Modin, according to the kings commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgement : wherefore he ran, and slew him upon the altar.

25 Also the kings commissioner who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the cite with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the cite.

29 Then many that sought after justice and judgement, went down into the wilderness, to dwell there :

30 Both they, and their children, and their wives, and their cattle, because [†] afflictions increased fore upon them.

31 Now when it was told the kings servants, and the host that was at Jerusalem, in the cite of David, that certain men, who had broken the kings commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which you have done hitherto, suffice; come forth, and do according

[†] Num. 25-7.

[†] Gr. sit, or abide.

[†] Gr. evils were multiplied upon them.

[†] Or, and they made Israel hide themselves in holes in every place of succour.

[†] Gr. the kings commandment put him to death.

[†] Gr. that had circumcised their children.

190 to the commandment of the king, and you shall live.
 34 But they said, We will not come forth, neither will we do the kings commandment, to profane the sabbath-day.
 || Or, the jews. 35 So then they gave them the batel with all speed.
 36 Howbeit, they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;
 † Gr. sim- 37 But said, Let us die all in our plicity. innocence: heaven and earth shall testify for us, that you put us to death wrongfully.
 38 So they rose up against them in batel on the sabbath, and they flew them with their wives and children, and their cattel, to the number of a thousand † people.
 † Gr. 39 Now when Mattathias and his souls of friends understood hereof, they men. mourned for them right fore.
 40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.
 41 At that time therefore they decreed, saying, Whosoever shall come to make batel with us on the sabbath-day, we will fight against him, neither will we die all, as our brethren that were murdered in the secret places.
 42 Then came there unto him a company of Asideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.
 43 Also all they that fled for perfection, joyed themselves unto them, and were a stay unto them.
 44 So they joyed their forces, and smote sinfull men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.
 45 Then Mattathias and his friends

went round about, and pulled down the altars.
 46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.
 || Or, by force. 47 They pursued also after the proud men, and the work prospered in their hand.
 48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither † suffered they the sinner to triumph.
 † Gr. gave they the horn to the sinner. 49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:
 50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.
 51 Call to remembrance what acts our fathers did in their † time, for shall ye receive great honour, and an everlasting name.
 † Gr. generations. 52 Was not Abraham found faithfull in tentation, and it was imputed unto him for righteousness?
 * Gen. 22.9.10. Rom. 4.3. 53 Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt.
 * Num. 25.12. Eccles. 45.23.24. 54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlasting priesthood.
 * Gen. 41.40. 55 Jesus for fulfilling the word, was made a judge in Israel.
 * Num. 14.6.7. Josh. 14.13. 56 Caleb for bearing witness before the congregation, received the heritage of the land.
 57 David for being mercifull, possessed the throne of an everlasting kingdom.
 58 Elias for being zealous and fervent for the law, was taken up into heaven.
 59 Ananias, Azarias, and Misael, by beleaving were saved out of the flame.
 60 Da-

191 60 Daniel for his innocency was delivered from the mouth of lions.
 61 And thus consider ye throughout all ages, that none that put their trust in him, shall be overcome.
 62 Fear not then the words of a sinfull man: for his glory shall be dung and worms.
 63 To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.
 † Psal. 146. 4. 64 Wherefore, ye my sons, be valiant, and shew your selves men in the behalf of the law, for by it shall you obtain glory.
 65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.
 66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the batel of the people.
 || Or, fight ye the batel of the people. 67 Take also unto you, all those that observe the law, and avenge ye the wrong of your people.
 68 Recompense fully the heathen, and take heed to the commandments of the law.
 69 So he blessed them, and was gathered to his fathers.
 70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers, at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 The valour and fame of Judas Maccabeus.
 2 He overthrew the forces of Samaria and Syria. 3 Antiochus sendeth a great power against him. 4 He and his fall to fasting and prayer, 58 and are encouraged.
 Then his son Judas, called Maccabeus, rose up in his stead.
 2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheer-

fulness the batel of Israel.
 3 So he gat his people great honour, and put on a breast-plate as a giant, and girt his warlike harness about him, and he made battels, protecting the host with his sword.
 4 In his acts he was like a lion, and like a lions whelp roaring for his prey.
 5 For he pursued the wicked, and fought them out, and burnt up those that vexed his people.
 6 Wherefore the wicked shrank for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.
 7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.
 8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:
 9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.
 † Gr. gathered together. 10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.
 11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, & slew him: many also fell down slain, but the rest fled.
 12 Wherefore Judas took their spoils, and Apollonius sword also, and therewith he fought all his life long.
 13 Now when Seron a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithfull to go out with him to war;
 14 He said, I will get me a name and honour in the kingdom, for I will go fight with Judas, and them that are with him, who despise the kings commandment.
 15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and

192 to be avenged of the children of Israel.
16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a small company.

17 Who when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, * It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one to deliver with a great multitude, or a small company.

19 For the victory of battel standeth not in the multitude of an host, but strength cometh from heaven.

20 They come || against us † in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them † from the going down of Bethoron, unto the plain, where were slain about eight hundred men of them; & the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 Inasmuch as his fame came unto the king, and all nations talked of the battels of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and ga-

thered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his souldiers pay for a year, commanding them to be ready † whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and † that the tributes in the country were small, because of the dissension, and plague which he had brought upon the land, || in taking away the laws which had been of old time;

30 He feared † that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally, as he did before: for he had abounded above the kings that were before him.

31 Wherefore being greatly perplexed in his minde, he determined to go into Persia, there to take the tributes of the countreys, and to gather much money.

32 So he left Lyfias, a noble man, and one of the bloud royal, to oversee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his son Antiochus, untill he came again.

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch † his royal city, the hundred fourty and seventh year; and

† Gr. at every need.

† Gr. that the collectors of tribute in the country were few.

† Or, for the taking away of the laws.

† Gr. that he should not have.

† Or, futter.

† Or, of strangers.

and having passed the river Euphrates, he went through the high countreys.

38 Then Lyfias chose Ptoleme the son of Dorymenes, and Nicanor, and Gorgias, mighty men of the kings friends:

39 And with them he sent fourty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took silver and gold very much, with || servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria, and of the land || of the Philistines, joynted themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders, (for they knew how the king had given commandment to destroy the people, and utterly abolish them)

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people, and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battel, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was troden down, and aliens kept the strong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and

came to || Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes:

48 And laid open the book of the law, || wherein the heathen had fought to paint the likenes of their images.

49 They brought also the priests garments, and the first-fruits, and the tithes: and the † Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is troden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, & pitched upon the south-side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readines against the morning, that ye may fight with these nations that are assembled together

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† Or, Muzpa.

† Or, for the which heathen had made

† Or, diligent search, that they might paint therein the likenes of their idols.

† Num. 6. 2.

† Or, futter.

† Or, of strangers.

† Deut. 20. 6.

† Judg. 7. 3.

† Or, futter.

† Or, futter.

† Or, futter.

† Or, futter.

† Or, futter.

† Or, futter.

† Or, futter.

† Or, futter.

† Or, futter.

* 1 Sam. 14. 6.
2 Chr. 14. 11.

|| Or, unto us.
† Gr. in multitude of pride, or envy and iniquity.

† Gr. in the going down.

† Gr. a city of his king's dome.

194 against us to destroy us and our sanctuary.

59 For it is better for us to die in battel, then to behold the calamities of our people, and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

CHAP. IIII.

6 Judas defeateth the plot, 14. and forces of Gorgias, 23 and spoileth their tents, 34. and overthroweth Lyfias. 45 He pulleth down the altar which the heathen had profaned, and setteth up a new: 60 and maketh a wall about Sion.

Then took Gorgias five thousand footmen, and a thousand of the best horsmen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the kings armie which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he fought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour, nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong, and well harnessed, and compassed round about with horsmen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us crie unto heaven, if peradventure the Lord will have mercie upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one, who delivereth and saveth Israel.

12 Then the strangers lift up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battel, but they that were with Judas sounded their trumpets.

14 So they joyned battel, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them, upon a three thousand men.

16 This done, Judas returned again with his host from pursuing them.

17 And said to the people, Be not greedy of the spoils, in as much as there is a battel before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, & overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents (for the smoke that was seen declared what was done)

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then

23 Then Judas returned to spoil the tents, where they got much gold and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercie endureth for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped, came and told Lyfias what had happened.

27 Who when he heard thereof, was confounded and discouraged, because neither such things as he would, were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lyfias gathered together threecore thousand choice men of foot, and five thousand horsmen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, who didst quail the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer.

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsmen.

32 Make them to be of no courage, & cause the boldness of their strength to fall away, and let them quake at their destruction.

33 Cast them down with the sword of them that love thee, and let all those that know thy name, praise thee with thanksgiving.

34 So they joyned battel, and there were slain of the host of Lyfias about five thousand men, even before them were they slain.

35 Now when Lyfias saw his army put to flight, and the manliness of Judas souldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater then it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse, and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs growing in the courts as in a forest or in one of the mountains, yea and the priests chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight against those that were in the fortresses, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled

† 2

|| Or, targett.

* 1 Sam. 17: 50, 51.

|| Or, Philistines. * 1 Sam. 14: 13, 14.

† Gr. melt.

195

|| Or, repair.

defiled

196 filed it, wherefore they pulled it down,
46 And laid up the stones in the mountain of the temple in a convenient place, untill there should come a prophet, to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar, according to the former :

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burnt incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore, they set the loaves upon the table, and spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, (which is called the month Casleu) in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They deckt also the forefront of the temple with crowns of gold, and with shields; and the gates, and the chambers they renewed, and hanged doors upon them.

58 Thus was there verie great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls, and strong towres round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garison to keep it: and fortified Bethlura to preserve it, that the people might have a defence against Idumea.

CHAP. V.

3 Judas smiteth the children of Esau, Bean, and Ammon. 17 Simon is sent into Galilee. 25 The exploits of Judas in Galaad. 51 He destroyeth Ephron for denying him to pass through it. 56 Divers that in Judas absence would fight with their enemies, are slain.

Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembred the injuries of

|| Or, Hakan, Gen. 36. 27. Num. 33. 31, 32.

of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towres, and encamped against them, and destroyed them utterly, and burnt the towres of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battels with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortrels of Dathema;

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us.

11 And they are preparing to come and take the fortrels whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore and deliver us from their hands, for many of us are slain.

13 Yea, all our brethren that were in the places of Tobie, are put to death: their wives and their children also they have carried away captives, and born away their stuff, and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Ga-

lilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas & the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren that were in trouble and assailed of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that you make not war against the heathen, untill the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battels with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, & brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan, went over Jordan, and travelled three days journey in the wilderness.

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

* Exod. 20. 25. Deut. 27. 5. Josh. 8. 31.

|| Or, spread abroad the hangings, or hanged up the vails.

|| Or, peace-offerings.

|| Or, Arabattine, or Arabattan, or Akarabattine. || Or, malice.

198 26 And how that many of them were shut up in || Bofora and Bofor, and Alema, || Cafphor, Maked, and Carnaim, (all these cities are strong and great)

27 And that they were shut up in the rest of the cities of the country of Galaad, and that againſt to morrow || Or, the heathen. they had appointed to bring their hoſt againſt the forts, & to take them, and to deſtroy them all in one day.

28 Hereupon Judas and his hoſt turned ſuddenly by the way of the wilderneſs unto || Bofora; and when he had won the citie, he ſlew all the males with the edge of the ſword, and took all their ſpoils, and burnt the citie with fire.

29 From whence he removed by night, and went till he came to the fortrels.

30 And betimes in the morning they † looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortrels: for || Or, the heathen assaulted the Jews. they aſſaulted them.

31 When Judas therefore ſaw that the battel was begun, and that the cry of the city went up to heaven, with trumpets, and a great ſound,

32 He ſaid unto his hoſt, Fight this day for your brethren.

33 So he went forth behinde them in three companies, who founded their trumpets, and cried with prayer.

34 Then the hoſt of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he ſmote them with a great ſlaughter; ſo that there were killed of them that day about eight thouſand men.

35 This done, Judas turned aſide to Maſpha; and after he had aſſaulted it, he took it, and ſlew all the males therein, and received the ſpoils thereof, and burnt it with fire.

36 From thence went he and took Caſphon, Maged, Bofor, and the o-

ther cities of the country of Galaad.

37 After theſe things gathered Timotheus another hoſt, and encamped againſt Raphon beyond the brook.

38 So Judas ſent men to eſpie the hoſt, who brought him word, ſaying, All the heathen that be round about us, are aſſembled unto them, even a very great hoſt.

39 He hath alſo hired the Arabians to help them, and they have pitched their tents beyond the brook ready to come and fight againſt thee: upon this Judas went to meet them.

40 Then Timotheus ſaid unto the captains of his hoſt, When Judas and his hoſt come near the brook, if he paſs over firſt unto us, we ſhall not be able to withſtand him: for he will mightily prevail againſt us.

41 But if he be afraid, and camp beyond the river, we ſhall go over unto him and prevail againſt him.

42 Now when Judas came near the brook, he cauſed the ſcribes of the people to remain by the brook: unto whom he gave commandment, ſaying, Suffer no man to remain in the camp, but let all come to the battel.

43 So he went firſt over unto them, and all the people after him: then all the heathen being diſcomfited before him, caſt away their weapons and fled unto the temple that was at Carnaim.

44 But || Or, Judas and his company. they took the citie, and burnt the temple, with all that were therein. Thus was Carnaim ſubdued, neither could they ſtand any longer before Judas.

45 Then Judas gathered together all the Iſraelites that were in the country of Galaad, from the leaſt unto the greateſt, even their wives, and their children, and their ſtuff, a very great hoſt, to the end they might come into the land of Judea.

46 Now when they came unto Ephron (this was a great citie in the way

way as they ſhould go, very well fortified) they could not turn from it, either on the right hand or the left, but muſt needs paſs through the miſt of it.

47 Then they of the city ſhut them out, and ſtopped up the gates with ſtones.

48 Whereupon Judas ſent unto them in peaceable manner, ſaying, Let us paſs through your land to go into our own country, and none ſhall do you any hurt; we will only paſs through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſt, that every man ſhould pitch his tent in the place where he was.

50 So the ſouldiers pitched, and aſſaulted the citie all that day and all that night, till at the length the citie was delivered into his hands:

51 Who then ſlew all the males with the edge of the ſword, and rased the citie, and took the ſpoils thereof, and paſſed through the city over them that were ſlain.

52 After this went they over Jordan, into the great plain before Bethſan.

53 And Judas gathered together thoſe that || Or, went hindmoſt Num. 10. 25. || Or, comforted, or encouraged. || peace-offerings. Joſeph. Antiq. 12. 12. came behinde, and || exhorted the people all the way through, till they came unto the land of Judea.

54 So they went up to mount Si on with joy and gladneſs, where they offered || burnt-offerings, becauſe not one of them were ſlain untill they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joſeph the ſon of Zacharias, and Azarias, captains of the garifons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they ſaid, Let us alſo get us a name, and go fight againſt the heathen that are round about us.

58 So when they had given charge unto the garifon that was with them, they went towards Jamnia.

59 Then came Gorgias & his men out of the citie † to fight againſt them.

60 And ſo it was that Joſeph and Azarias were put to flight, and purſued to the borders of Judea: and there were ſlain that day of the people of Iſrael, about two thouſand men.

61 Thus was there a great overthrow among the children of Iſrael, becauſe they were not obedient unto Judas and his brethren, but thought to do ſome valiant act.

62 Moreover, theſe men came not of the ſeed of thoſe, by whole hand deliverance was given unto Iſrael.

63 Howbeit the man Judas and his brethren, were greatly renowned in the fight of all Iſrael, and of all the heathen whereſoever their name was heard of:

64 Inſomuch as the people aſſembled unto them with joyfull acclamations.

65 Afterward went Judas forth with his brethren, and fought againſt the children of Eſau in the land toward the ſouth, where he ſmote Hebron, and the † towns thereof, and pulled down the fortrels of it, and burnt the towres thereof round about.

66 From thence he removed to go into the land of † the Philiftines, and paſſed through Samaria.

67 At that time certain prieſts deſirous to ſhew their valour, were ſlain in battel, for that they went out to fight unadviſedly.

68 So Judas turned to Azotus in the land of the Philiftines, and when he had pulled down their altars, and burnt their carved images with fire, and ſpoiled their cities, he returned into the land of Judea.

8 Antiochus dieth, 12 and confesseth that he is plagued for the wrong done to Jerusalem. 20 Judas besiegeth those in the towre at Jerusalem. 28 They procure Antiochus the younger to come into Judea. 51 He besiegeth Sion, 60 and maketh peace with Israel: 62 yet overthroweth the wall of Sion.

ABOUT that time king Antiochus travelling through the high countries, heard say that Elymais in the country of Persia, was a city greatly renowned for riches, silver and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breast-plates, and shields which Alexander son of Philip the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city having had warning thereof,

4 Rose up against him in battel: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies which went against the land of Judea, were put to flight:

6 And that Lyfias who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished, and fore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with my self, Into what tribulation am I come, and how great a flood of miserie is it wherein now I am! for I was bountifull, and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lyfias knew that the king was dead, he set up Antiochus his son (whom he had brought up being young) to reign in his stead, and his name he called Eupator.

18 About this time they that were in the towre, shut up the Israelites round about the sanctuary, and fought always their hurt and the strengthening of the heathen.

19 Wherefore Judas purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 How-

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joyned themselves.

22 And they went unto the king, and said, How long will it be ere thou execute judgement, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments.

24 For which cause they of our nation besiege the towre, and are alienated from us: moreover as many of us as they could light on, they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the towre at Jerusalem, to take it: the sanctuary also, and Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things then these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired souldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirte elephants exercised in battel.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the towre and pitched in Bathzacharias, over against the kings camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battel, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the bloud of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men armed with coats of male, and with helmets of bras on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts there were strong towres of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side, and that side, at the two parts of the host, giving them signes what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold, and bras, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the kings army being spread upon the high mountains, and part on the valleys below, they marched on safely, and in order.

41 Wherefore all that heard the noise of their multitude, & the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then

Or, shields.

Or, armour.

Or, he should take his son Antiochus to him.

Or, stirring them up, and being compassed with the ranks, or defended with the valleys.

42 Then Judas and his host drew near, and entred into battel, and there were slain of the kings army, six hundred men.

43 ¶ Eleazar also surnamed Sava-ran, perceiving that one of the beasts, armed with royal harness, was higher then all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battel, slaying on the right hand, and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

48 ¶ Then the kings army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Zion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there, to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battel a long season.

53 Yet at the last their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles,

had eaten up the residue of the store)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to dispense themselves, every man to his own place.

55 At that time Lysias heard say, that Philip (whom Antiochus the king whilst he lived had appointed to bring up his son Antiochus, that he might be king)

56 Was returned out of Persia, and Media, and the kings host also that went with him, and that he fought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king, and the captains of the host, and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace, and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entred into mount Zion, but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: So he fought against him, and took the city by force.

CHAP.

Antiochus is slain, and Demetrius reigneth in his stead. 5 Alcimus would be high priest, and complaineth of Judas to the king. 16 He slayeth three score Asideans. 43 Nicanor is slain, and the kings forces are defeated by Judas. 49 The day of this victorie is kept holy every year.

IN the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there.

2 And as he entred into the palace of his ancestours, so it was, that his forces had taken Antiochus and Lysias to bring them unto him.

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus (who was desirous to be high priest) for their captain.

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made amongst us, and in the kings land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides a friend of the king, who ruled beyond the floud, and was a great man in the kingdom, and faithfull to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their

words, for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides, a company of scribes, to require justice.

13 Now the Asideans were the first among the children of Israel that sought peace of them.

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you, nor your friends.

16 Whereupon they beleaved him: howbeit he took of them three score men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have I shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth, nor righteousness in them, for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them he cast them into the great pit.

20 Then committed he the country to Alcimus, and left him with a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who after they had gotten the land of Judea into their power, did much hurt in Israel.

23 Now

|| Or, so that he cut them in pieces.

|| Or, in Judea.

|| Add out of Josephus, and they yielded themselves.

|| Or, made there mounts for shot.

|| Or, the Jews.

|| Tripolis, Joseph. Antiqu. lib. 12. c. 16. † Gr. house of the kingdom of his father.

† Gr. give bands.

|| Or, officers, governors, chief men, or men in authority.

† Plal. 79. 23.

† Gr. judgement.

|| Or, laboured to defend his high priesthood.

22 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battel between me and you, I will come with a few men that I may see you in peace.

29 He came therefore to Judas, & they saluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was fore afraid of him, and would see his face no more.

31 Nicanor also when he saw that his counsel was discovered, went out to fight against Judas besides Capharsalama.

32 Where there were slain of Nicanors side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests, and certain of the elders of the peo-

ple to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, & laughed at them, and abused them shamefully, and spake proudly:

35 And swore in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out a great rage.

36 Then the priests entred in, and stood before the altar, and the temple, weeping, and saying,

37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people.

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out and smote an hundred fourscore and five thousand of them:

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, & judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joyned battel: but Nicanors host was discomfited, and he himself was first slain in the battel.

44 Now when Nicanors host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a days

† Gr. defiled them.

† Gr. in peace.

2 King.

19-37.

IIa. 37.

36.

Ecclus.

48. 21.

2 Mac.

8. 19.

a days journey, from Adasa unto Gazera, founding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in, so that they turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanors head, and his right hand which he stretched out so proudly, and brought them away, and hanged them up towards Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirtieth of Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 Judas is informed of the power and policie of the Romanes, 20 and maketh a league with them. 24 The articles of that league.

NOW Judas had heard of the fame of the Romanes, that they were mighty and valiant men, and such as would lovingly accept all that joyned themselves unto them, and make a league of amitie with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done amongst the Galatians, and how they had conquered them, and brought them under tribute,

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings also that came against them from the uttermost part

of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battel Philip, and Perseus king of the Citims, with others that lift up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battel, having an hundred and twentie elephants, with horse-men and chariots, and a very great armie, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the countrey of India, and Media, and Lydia, and of the goodliest countreys, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and destroy them;

10 And that they having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

11 It was told him besides, how they destroyed and brought under their dominion all other kingdomes and isles that at any time resisted them;

12 But with their friends, and such as relied upon them, they kept amity: and that they had conquered kingdomes both far and nigh, inasmuch as all that heard of their name were afraid of them:

13 Also, that whom they would help to a kingdome, those reign; and whom again they would, they dis-

|| Or, Macedonian.

place:

|| Or, fled from him to the enemy.

|| Or, invade the countrey.

|| Or, were grown very strong.

† Gr. to abide them.

† Gr. peaceably.

† Gr. see your faces.

† Gr. meet Judas in battel.

|| Or, Capharsalama.

|| Or, Frenchmen.

|| Or, every place.

|| Or, the Jews.

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23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

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† Gr. in peace.

2 King.

19-35.

IIa. 37.

36.

Eccles.

48. 21.

2 Mac.

8. 19.

† Or, Frenchmen.

† Or, every place.

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of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

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10 And that they having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends, and such as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inso much as all that heard of their name were afraid of them:

13 Also, that whom they would help to a kingdom, those reign; and whom again they would, they displace.

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† Or, Macedonians.

place: finally, that they were greatly exalted:

14 Yet for all this, none of them wore a crown, or was clothed in purple to be magnified thereby:

15 Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in counsel daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongst them.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome to make a league of amity and confederacy with them,

18 And to intreat them that they would take the yoke from them, for they saw that the kingdome of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome (which was a very great journey) and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registred your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again, in tables of brass, & sent to Jerusalem, that there they might have by them a memorial of peace and confederacie:

23 Good successe be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart.

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans, but they shall keep their covenant without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them.

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one partie or the other shall think meet to add or diminish any thing, they may do it at their pleasures, & whatsoever they shall add or take away, shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heave upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 Alcimus and Bacchides come again with new forces into Judea. 7 The army of Judas flee from him, 17 and he is slain. 30 Jonathan is in his place, 40 and revengeth his brother Johns quarrel.

rel.

rel. 55 Alcimus is plagued, and dieth. 70 Bacchides maketh peace with Jonathan.

† Gr. he added, or proceeded to send. || Or, the right wing. || Or, Galilee.

|| Or, Berthez, Joseph.

|| We follow here the Roman copie. † Gr. let us not leave any just cause behind us, why our glory should be spoken against.

Furthermore, when Demetrius heard that Nicanor and his host were slain in battle, † he sent Bacchides and Alcimus into the land of Judea the second time, and with them || the chief strength of his host.

2 Who went forth by the way that leadeth to || Galgala, and pitched their tents before Mafeloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first moneth of the hundred fifty and second year, they encamped before Jerusalem.

4 From whence they removed and went to || Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him.

6 Who seeing the multitude of the other army to be so great, were fore afraid, whereupon many conveyed themselves out of the host, inasmuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was fore troubled in minde, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: || let us now rather save our lives, and hereafter we will return with our brethren, & fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and † let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood

over against them, their horsemen being divided into two troupes, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

12 As for Bacchides he was in the right wing, so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him, hard at the heels from behind:

17 Whereupon there was a fore battle, inasmuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, & all Israel made great lamentation for him, and mourned many days, saying, 21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, & there rose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason where-

108 of the country revolted, and went with him.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquire and search for Judas friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen amongst them.

28 For this cause all Judas friends came together, & said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead, that thou mayest fight our battels.

31 Upon this Jonathan took the governance upon him at that time, and rose up in stead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoa, and pitched their tents by the water of the pool Alphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother John a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambrî came out of Medaba, and took John and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the

children of Jambrî made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up and hid themselves under the covert of the mountain.

39 Where they lift up their eyes and looked, and behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and instruments of music, and many weapons.

40 Then Jonathan and they that were with him, rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

45 For behold, the battel is before us and behinde us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joyned battel, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were

were with him, leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethoron, and Bethel, and Thamnatha, Betharthoni, and Taphon these did he strengthen with high walls, with gates, and with bars.

51 And in them he set a garison, that they might work malice upon Israel.

52 He fortified also the cities Bethsura, and Gazara, and the towre, and put forces in them, and provision of victuals.

53 Besides, he took the chief mensons in the country for hostages, and put them into the towre at Jerusalem to be kept.

54 Moreover, in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindred: for his mouth was stopped, and he was taken with a palfie, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a counsel, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither,

who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country that were authors of that mischief, about fiftie persons, and slew them.

62 Afterward Jonathan & Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi, and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes, and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore. For his counsel and travel was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadours unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people, and he destroyed the ungodly men out of Israel.

CHAP. X.

2 Demetrius maketh large offers to have peace with Jonathan. 25 His letters to the Jews. 47 Jonathan maketh peace with Alexander. 50 Who killeth Demetrius, 58 and marrieth the daughter of Ptolemaeus. 62 Jonathan is sent for by him, and much honoured, 75 and prevaleth against the forces of Demetrius the younger, 84 and burneth the temple of Dagon.

¶ Joseph, the son of Antiochus Epiphanes.

IN the hundred and sixtieth year, Alexander [the son of Antiochus] surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he joyn with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren, & his people.

6 Wherefore he gave him authori-

tie to gather together an host, and to provide weapons that he might aid him in battel: he commanded also that the hostages that were in the towre should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the towre.

8 Who were fore afraid when they heard that the king had given him authoritie to gather together an host.

9 Whereupon they of the towre delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the citie.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones, for fortification; and they did so.

12 Then the strangers that were in the fortresses which Bacchides had built, fled away:

13 Inasmuch as every man left his place, and went into his own country.

14 Onely at Bethsura certain of those that had forsaken the law and the commandments, remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battels and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we finde such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him according to these words, saying,

18 King Alexander to his brother Jonathan, sendeth greeting.

19 We

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the kings friend (and therewithall he sent him a purple robe and a crown of gold) and require thee to take our part, and keep friendship with us.

21 So in the severnth moneth of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very forie, and said,

23 What have we done, that Alexander hath prevented us, in making amitie with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore, to this effect: King Demetrius unto the people of the Jews, sendeth greeting.

26 Whereas ye have kept covenants with us, and continued in our friendship, not joyning your selves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithfull unto us, and we will well recompense you for all things you do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews from tributes, and from the customes of salt, and from crown-taxes,

30 And from that which appertaineth unto me to receive for the third part of the feed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of

the three governments which are added therunto out of the country of Samaria, and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the towre, which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may let in it such men as he shall chooe to keep it.

33 Moreover, I freely set at liberty every one of the Jews that were carried captives out of the land of Judea, into any part of my kingdome, and I will that all my officers remit their tributes even of their cattel.

34 Furthermore, I will that all the feasts and sabbaths, and new-moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunitie and freedome for all the Jews in my realm.

35 Also no man shall have authority to meddle with them, or to molest any of them in any matter.

36 I will further, that there be enrolled amongst the kings forces about thirty thousand men of the Jews, unto whom pay shall be given as belongeth to all the kings forces.

37 And of them some shall be placed in the kings strong holds, of whom also some shall be set over the affairs of the kingdome, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joyned with Judea, that they may be reckoned to be under one, nor bound to obey other authority then the high priests.

|| Or, of
the holy
things.

39 As for Ptolemais and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem, for the necessary expenses || of the sanctuary.

40 Moreover, I give every year fifteen thousand shekels of silver out of the kings accounts from the places appertaining.

41 And all the overplus which the officers payed not in, as in former time, from henceforth shall be given towards the works of the temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at libertie, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary, expenses shall be given of the kings accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the kings accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very fore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joyned battel, Demetrius host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battel very fore untill the sun went down, and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt, with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitours, and have gotten the dominion, and overthrown Demetrius, and recovered our country,

53 (For after I had joyned battel with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom)

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts, according to thy dignitie.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and stattest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another, for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more then that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him amongst his chief friends, and made him a duke, and

|| partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore, in the hundred threescore and fifth year, came Demetrius son of Demetrius, out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right sorry, and returned unto Antioch.

69 Then Demetrius made Apollonius the governour of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone livest up thy self against us, and I am laughed to scorn for thy sake, and reproached, and why dost thou vaunt thy

power against us in the mountains?

71 Now therefore if thou trustest in thine own strength, come down to us into the plain field, and there let us trie the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horse-men, and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his minde, and choosing ten thousand men, he went out of Jerusalem where Simon his brother met him so to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the citie, because Apollonius had a garison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horse-men with a great host of footmen, and went to Azotus as one that journeyed, and therewithall drew him forth into the plain, because he had a great number of horse-men, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joyned battel.

79 Now Apollonius had left a thousand horse-men in ambush.

80 And Jonathan knew that there was an ambushment behinde him; for they had compassed in his host, and cast darts at the people, from morning till evening.

|| Or,
as though
he would
pass
through
it.
|| Or,
led his
company.

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Joseph.
Ant. lib.
13. cap. 8.

81 But the people stood still, as Jonathan had commanded them: and so the enemies horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent) who were discomfited by him, and fled.

83 The horsemen also being scattered in the field, fled to Azotus, and went into Bethdagon their idols temple for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burnt with fire.

85 Thus there were burnt and slain with the sword, welnigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Afcalon, where the men of the citie came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the kings blood; he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

12 Ptolemee taketh away his daughter from Alexander, and entreth upon his kingdom. 17 Alexander is slain, and Ptolemee dieth within three days. 26 Jonathan besiegeth the towre at Jerusalem. 26 The Jews and he are much honoured by Demetrius, 48 who is rescued by the Jews from his own subjects in Antioch. 57 Antiochus the younger honoureth Jonathan. 61 Elix exploits in divers places.

And the king of Egypt gathered together a great host, like the land that lieth upon the sea-shore, and many ships, and went about through de-

ceit to get Alexanders kingdom, and joyn it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father in law.

3 Now as Ptolemee entred into the cities, he set in every one of them a garison of souldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battel, for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged. ^{† Gr. slept.}

7 Afterward Jonathan when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore having gotten the dominion of the cities by the sea, unto Seleucia upon the sea-coast, imagined wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy fathers kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius,

and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entred into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwell in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted.

17 For Zabdiel the Arabian took off Alexanders head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, ^{† and they that were in the strong holds, were slain one of another.}

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the towre that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons who hated their own people, went unto the king, and told him that Jonathan besieged the towre.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the towre, but come and speak with him at Ptolemais in great haste.

23 Nevertheless, Jonathan when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel, and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais, unto the king, where he found favour in his sight.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessours had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priest-hood, and in all the honours that he had before, & gave him preeminence among his chief friends.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments with the countrey of Samaria; and he promised him three hundred talents.

29 So the king consented and wrote letters unto Jonathan of all these things after this manner,

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting.

31 We send you hear a copy of the letter which we did write unto our cousin Lathenes concerning you, that you might fee it.

32 King Demetrius unto his father Lathenes, sendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will towards us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the countrey of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, in stead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

35 And

† Gr.
and those
that
were in
the holds
were
slain of
those that
were in
the holds.

† Joseph
Antiq.
lib. 13.
cap. 8.

35 And as for other things that be long unto us, of the tithes and customes pertaining unto us, as also the salt-pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and let upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexanders part afore, who seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay fore upon him, to deliver him *this young Antiochus*, that he might reign in his fathers stead: he told him, therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the towre out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not onely do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch, and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the citie kept the passages of the citie, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the citie, slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the citie as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 || Grant us peace, and let the Jews cease from assaulting us and the city. *|| Or, Be friends with us.*

51 With that they cast away their weapons, and made peace, and the Jews were honoured in the fight of the king, and in the fight of all that were in his realm, and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very fore.

54 After this returned Tryphon, and with him the young childe Antiochus, who reigned & was crowned.

55 Then

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover, Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the kings friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called the ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: & when he came to Ascalon, they of the citie met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the countrey unto Damascus.

63 Now when Jonathan heard that Demetrius princes were come to Cades which is in Galilee, with a great power, purposing to remove him out of the countrey,

64 He went to meet them, and left Simon his brother in the countrey.

65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up.

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garison in it.

67 As for Jonathan and his host, they pitched at the water of Genesar, from whence betimes in the morning they gat them to the plain of Nalor.

68 And behold, the host of strangers met them in the plain, who having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush role out of their places, & joynd battel, all that were of Jonathans side fled;

70 Inasmuch as there was not one of them left, except Mattathias the son of Abisalom, and Judas the son of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, & cast earth upon his head, & prayed.

72 Afterwards turning again to battel, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day, about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 Jonathan reneweth his league with the Romanes, and Lacedemonians. 28 The forces of Demetrius, thinking to surprize Jonathan, flee away for fear. 35 Jonathan fortifieth the castles in Judea, 48 and is shut up by the fraud of Tryphon in Ptolemais.

Now when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

t.

3 So

1 Gr. beasts.

1 Gr. and service.

|| Or, went beyond the river, and passed through the cities. Or, went and passed beyond the river, and through the cities, Gr. || Or, the places thereabout. 1 Gr. he giveth them the right hand.

|| Or, to remove him from the affairs of the kingdom.

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3 So they went unto Rome, and entred into the senate, and said, Jonathan the high priest, and the people of the Jews sent us unto you, to the end you should renew the friendship which you had with them, and league, as in former time.

4 Upon this the Romanes gave them letters unto the governours of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copie of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting.

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that you are our brethren, as the copie here under-written doth specifye.

8 At which time Onias entreated the ambassadour that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since you sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for our selves, we have had great troubles and wars on every side, forso much as the kings that are round about us, have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends in these wars.

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numanus the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romanes, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniases sent.

20 Areus king of the Lacedemonians, to Onias the high priest, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore since this is come to our knowledge, you shall do well to write unto us of your prosperitie.

23 We do write back again to you, that your cattel and goods are ours, and ours are yours. We do command therefore our ambassadours to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius princes were come to fight against him with a greater host then afore,

25 He removed from Jerusalem, and met them in the land of Amathitis: for he gave them no respite to enter his country.

26 He

26 He sent spies also unto their tents, who came again, and told him, that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battel, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his companie knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds their adjoining, from whence he turned aside to Joppa, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he set a garison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the towre and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together,

to build up the city so far as much as part of the wall toward the brook on the east-side was fallen down, and they repaired that which was called Camphenatha.

38 Simon also set up Adida, in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him, wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with fourty thousand men chosen for the battel, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan beleving him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

t 2

48 Now

|| Arcus:
Look
Joseph.
Antiq.
lib. 13.
cap. 8.

|| Or,
kindred
Joseph.
Antiq.

|| Joseph.
Antiq.
lib. 13. 9.
they went
away.

† Joseph.
Gr. Nabath-
ans, or,
Zabab-
theans.

|| Read
out of
Joseph.
which
Arcus
sent to
Onias.

† Gr.
peace.

|| Or,
to set foot
in his
country:
or, to in-
vade his
country.

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|| Or,
accord-
ing to the Ro-
mane
read-
ing, &c.
he came
near to the wall
of the
brook to-
ward the
east.

† Gr.
left two
thousand
in Gali-
lee.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews sent us unto you, to the end you should renew the friendship which you had with them, and league, as in former time.

4 Upon this the *Romanes* gave them letters unto the governours of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copie of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting.

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signifie that you are our brethren, as the copie here under-written doth specifie.

8 At which time Onias entreated the ambassadour that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since you sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for our selves, we have had great troubles and wars on every side, forso much as the kings that are round about us, have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends in these wars.

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numanus the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romanes, to renew the amity that we had with them, and the former league.

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19 And this is the copie of the letters which Onias sent.

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21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore since this is come to our knowledge, you shall do well to write unto us of your prosperities.

23 We do write back again to you, that your cattel and goods are ours, and ours are yours. We do command therefore our ambassadours to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius princes were come to fight against him with a greater host then afore,

25 He removed from Jerusalem, and met them in the land of Amathitis, for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him, that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battel, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his companie knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds their adjoining, from whence he turned aside to Joppe, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he set a garison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the towne and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together,

to build up the city so far as much as part of the wall toward the brook on the east-side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida, in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him, wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with fourty thousand men chosen for the battel, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan beleeving him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

|| Arcus:
Look
Joseph.
Antiq.
lib. 12.
cap. 8.

|| Or,
kindred
Joseph.
Antiq.

|| Joseph.
Antiq.
lib. 13. 9.
they went
away.

† Joseph.
Gr. Nabateans,
or,
Zabadeans.

|| Read
out of
Joseph.
which
Arcus
sent to
Onias.

† Gr.
peace.

|| Or,
to set foot
in his
country:
or, to invade his
country.

219
|| Or,
according
to the Ro-
mane
read-
ing, &c.
he came
near to
the wall
of the
brook to-
ward the
east.

† Gr.
left two
thousand
in Galilee.

218

3 So they went unto Rome, and entred into the senate, and said, Jonathan the high priest, and the people of the Jews sent us unto you, to the end you should renew the friendship which you had with them, and league, as in former time.

4 Upon this the Romanes gave them letters unto the governours of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copie of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting.

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signifie that you are our brethren, as the copie here under-written doth specifie.

8 At which time Onias entreated the ambassadour that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since you sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for our selves, we have had great troubles and wars on every side, forso much as the kings that are round about us, have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends in these wars.

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romanes, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniases sent.

20 Areus king of the Lacedemonians, to Onias the high priest, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore since this is come to our knowledge, you shall do well to write unto us of your prosperitie.

23 We do write back again to you, that your cattel and goods are ours, and ours are yours. We do command therefore our ambassadours to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius princes were come to fight against him with a greater host then afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He

26 He sent spies also unto their tents, who came again, and told him, that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battel, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his companie knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence he came to Damascus, and so passed through all the countrey.

33 Simon also went forth, and passed through the countrey unto Ascalon, and the holds their adjoining, from whence he turned aside to Joppe, and wan it.

34 For he had heard that they would deliver the hold unto them that took Demetrius part, wherefore he set a garison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the towne and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together,

to build up the city forasmuch as part of the wall toward the brook on the east-side was fallen down, and they repaired that which was called Caphenatha.

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39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

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45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

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47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

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48 Now

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Joseph.
Gr. Nab-
bath-
ans, or,
Zaba-
theans.

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219
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9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since you sent unto us.

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12 And we are right glad of your honour.

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18 Wherefore now ye shall do well to give us an answer thereto.

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¶ Read out of Joseph. which Arcus sent to Onias.

† Gr. peace.

¶ Or, to set foot in his country: or, to invade his country.

26 He sent spies also unto those tents, who came again, and told him, that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battel, they feared, and trembled in their hearts, and they kindled fires in their camp.

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30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

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† Joseph. Gr. Nabathians, Or, Zabadeans.

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36 And making the walls of Jerusalem higher, and raising a great mount between the towne and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together,

to build up the city † forasmuch as part of the wall toward the brook on the east-side was fallen down, and they repaired that which was called Capphenatha.

38 Simon also set up Adida, in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdome of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

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46 So Jonathan beleeving him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

† Gr. left two thousand in Galilee.

48 Now assoon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him, they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathans company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid, wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them, fought to destroy them: for, said they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from amongst men.

CHAP. XIII.

8 Simon is made captain in his brother Jonathans room. 19 Tryphon getteth two of Jonathans sons into his hands, and slayeth their father. 27 The tombe of Jonathan. 36 Simon is favoured by Demetrius, 40 and winneth Gazza, and the towne at Jerusalem.

Now when Simon heard that Tryphon had gathered together a great host, to invade the land of Judea and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye your selves know what great things I and my brethren, and my fathers house have done for the laws and

the sanctuary, the battels also and troubles which we have seen,

4 By reason whereof all my brethren are slain for Israels sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better then my brethren.

6 Doubtless I will avenge my nation and the sanctuary, and our wives and our children: for all the heathen are gathered to destroy us of verie malice.

7 Now assoon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader in stead of Judas and Jonathan thy brother.

9 Fight thou our battels, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absalom, and with him a great power to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up in stead of his brother Jonathan, and meant to joyn battel with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the kings treasure, concerning the businels that was committed unto him.

16 Wherefore now send an hundred talents of silver, & two of his sons for

Or, for the offices that he had, or, the necessary which he had.

for hostages, that when he is at libertie he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place wherefoever he went.

21 Now they that were in the towne, sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night, but there fell a very great snow, by reason whereof he came not. So he departed and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the fight, with hewen stone behinde and before.

28 Moreover, he set up seven pyramids one against another, for his father and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamitie upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towres, and great walls, and gates, and bars, and laid up victuals therein.

34 Moreover, Simon chose men, & sent to king Demetrius, to the end he should give the land an immunity, because that Tryphon did was to spoil.

35 Unto whom king Demetrius answered, and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting.

37 The golden crown and the scarlet robe which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you, shall stand; and the strong holds which ye have builded, shall be your own.

39 As for any oversight, or fault committed unto this day, we forgive it, and the crown-tax also which ye owe

† Gr. in the strong holds.

† Gr. all Tryphons doings were robberies

48 Now assoon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him, they slew with the sword.

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35 Unto whom king Demetrius answered, and wrote after this manner:

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39 As for any oversight, or fault committed unto this day, we forgive it, and the crown-tax also which ye owe

† Gr. in the strong holds.

† Gr. all Tryphons doings were robberies

us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel, in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and let it by the citie, and battered a certain towre, and took it.

44 And they that were in the engine, leapt into the citie, whereupon there was a great uproar in the city:

45 Infomuch as the people of the citie rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased towards them, and fought no more against them, but put them out of the citie, and cleansed the houses wherein the idols were: and so entred into it with songs and thanksgiving.

48 Yea, he put all uncleannesse out of it, and placed such men there, as would keep the law, and made it stronger then it was before, and built therein a dwelling-place for himself.

49 They also of the towre in Jerusalem were kept so strait, that they could neither come forth, nor go into the countrey, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great num-

ber of them perished through famine.

50 Then cried they to Simon, beseeching him to be at one with them; which thing he granted them, and when he had put them out from thence, he cleansed the towre from pollutions:

51 And entred into it the three and twentieth day of the second month in the hundred and seventieth year, with thanksgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the towre he made stronger then it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts, and dwelt in Gazara.

CHAP. XIV.

3 Demetrius is taken by the King of Persia. 4 The good deeds of Simon to his country. 18 The Lacedemonians and Romanes renew their league with him. 26 A memorial of his acts is set up in Zion.

NOW in the hundred threescore and twelfth year, king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entred within his borders, he sent one of his princes to take him alive.

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he fought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And

5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the illes of the sea,

6 And enlarged the bounds of his nation, and recovered the countrey,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethfura, and the towre, out of the which he took all uncleannesse, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine, and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out, and every contemner of the law, and wicked person he took away.

15 He beautified the sanctuarie, & multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorrowful.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the countrey, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent, The rulers of the Lacedemonians, with the citie, unto Simon the high priest, and the elders and priests, and residue of the people of the Jews, our brethren, send greeting.

21 The ambassadors that were sent unto our people, certified us of your glory and honour, wherefore we are glad of their coming:

22 And did register the things that they spake in the council of the people, in this manner. Numenius son of Antiochus, and Antipater son of Jason, the Jews ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in the tables of brass which they set upon pillars in mount Zion: and this is the copy of the writing. The eighteenth day of the month Elul, in the hundred

224 threeſcore and twelfth year, being the third year of Simon the high prieſt,
28 At || Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Forſomuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſteritie of Jariſ, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high prieſt, was added to his people ;

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuarie.

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed || the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethſura that lieth upon the borders of Judea, where the || armour of the enemies had been before, but he ſet a garriſon of Jews there.

34 Moreover, he fortified Joppe which lieth upon the ſea, and || Gaza, that bordereth upon Azotus, where the enemies had dwelt before : but he placed Jews there, and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governour, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, & for that he fought by all means to exalt his people.

36 For in his time things prospered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a towre, out of which they iſſued and polluted all about the ſanctuary, and did much hurt || in the holy places :

37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard ſay, that the Romanes had called the Jews their friends and confederates, & brethren, and that they had entertained the ambaffadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governour and high prieſt for ever, untill there ſhould ariſe a faithfull prophet ;

42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortrefſes, that (I ſay) he ſhould take charge of the ſanctuary ;

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be clothed in purple, and wear gold ;

44 Alſo that it ſhould be lawful for none of the people or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be clothed in purple, or wear a buckle of gold ;

45 And whoſoever ſhould do other

|| Or, unto religion.

otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid.

47 Then Simon accepted hereof, and was well pleaſed to be high prieſt, and captain, and governour of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place ;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

4 Antiochus deſireth leave to paſs through Judea, and granteth great honours to Simon and the Jews. 16 The Romanes write to divers Kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, 38 and ſendeth ſome to annoy Judea.

MOREOVER, Antiochus ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people ;

2 The contents whereof were theſe : King Antiochus to Simon the high prieſt and prince of his nation, and to the people of the Jews, greeting ;

3 Forſomuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of forein ſouldiers together, and prepared ſhips of war ;

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate :

5 Now therefore I confirm unto thee all the oblations which the kings

before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coyn money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free, and all the armour that thou haſt made, and fortrefſes that thou haſt built, and keepſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple with great honour, ſo that your honour ſhall be known throughout the world.

10 In the hundred threeſcore and fourteenth year went Antiochus into the land of his fathers : at which time all the forces came together unto him, ſo that few were left with Tryphon.

11 Wherefore being purſued by king Antiochus, he fled unto Dora, which lieth by the ſea ſide.

12 For he ſaw that troubles came upon him all at once, and that his forces had forſaken him.

13 Then camped Antiochus againſt Dora, having with him an hundred and twenty thouſand men of war, and eight thouſand horſe-men.

14 And when he had compaſſed the city round about, and joy ned ſhips cloſe to the town on the ſea ſide, he vexed the cite by land and by ſea, neither ſuffered he any to go out or in.

15 In the mean ſeaſon came Numenius, and his companie from Rome, having letters to the kings and countreys : wherein were written theſe things ;

16 Lucius, Conſul of the Romanes, unto King Ptolemee, greeting.

17 The Jews ambaffadors, our friends

Friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews.

18 And they brought a shield of gold, of a thousand pound.

19 We thought it good therefore to write unto the kings and countreys, that they should do them no harm, nor fight against them, their cities or countreys, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arfaces,

23 And to all the countreys, and to Samplames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaelis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copie hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, [†] assailing it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him: silver also and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to

commune with him, and say, You withhold Joppe and Gazara, with the towne that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion ^{|| Or, except the borders, &c.} without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that you have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight ^{|| Or, subdue you in fight.} against you.

32 So Athenobius the kings friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold, and silver plate, and his great attendance, he was astonished, and told him the kings message.

33 Then answered Simon, and said unto him, We have neither taken other mens land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then

38 Then the king made Cendebeus captain of the sea-coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortifie the gates, and to war against the people, but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that illusing out they might make outrodes upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

3 Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is fought for, 22 and escapeth, and killeth those that fought for him.

Then came up John from Gazara, and told Simon his father, what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I and my brethren, and my fathers house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye by Gods mercy are of a sufficient age: be ye in stead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twentie thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, be-

hold, a mighty great host both of footmen and horsemen, came against them: howbeit, there was a waterbrook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the waterbrook, he went first over himself, and then the men seeing him, passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies horsemen were very many.

8 Then sounded the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas Johns brother wounded, but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towres in the fields of Azotus, wherefore he burnt it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemus the son of Abubus made captain, and he had abundance of silver and gold.

12 For he was the high priests son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventh year, in the eleventh moneth called Sabat:

15 Where the son of Abubus receiving

|| Or, Arathes. || Or, Samplames.

|| Or, Basilis.

† Gr. bringing his forces to it.

|| Or, which when he had set on fire, they fled unto the towres in the fields of Azotus; and there were slain, &c.

228 ceiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banquetting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John, and unto the † tribunes he sent letters to come unto him, that

he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and (*quoth he*) Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was fore astonished: So he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the Chronicles of his priesthood, from the time he was made high priest after his father.

¶ THE SECOND BOOK OF THE MACCABEES.

CHAP. I.

A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus. 19 Of the fire that was hidden in the pit. 24 The prayer of Neemias.



He brethren the Jews that be at Jerusalem, and in the land of Judea, with unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will with a good courage, and a willing minde;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threecore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdome,

8 And burnt the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of * tabernacles in the month Casleu.

10 In the hundred fourcore and eighth year, the people that were at Jerusalem, and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemus master, who was of the stock of the

the anointed priests, and to the Jews that were in Egypt:

11 Inasmuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entred with a small company into the compass of the temple, they shut the temple assoon as Antiochus was come in.

16 And opening a privie door of the roof, they threw stones like thunderbolts, and stroke down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month * Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the *feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple, and the altar.

19 For when our fathers were led into Persia, the priests that were then devout, took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias being sent from the king of Persia, did send of the posteritie of those priests that had hid it, to the fire: But when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, (*I say*) both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner, O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and mercifull, and the onely and gracious King,

25 The onely giver of all things; the onely just, almighty and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctifie them:

26 Receive the sacrifice, for thy whole people Israel, and preserve thine own portion, and sanctifie it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moles hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed,

† Gr. captains of thonsands.

* Levit.
23.
Num.
29.

* Levit.
23. 34.

230 confumed, Neemias commanded the water that was left, to be poured on the great stones.

32 When this was done, there was kindled a flame : but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king inclosing the place, made it holy after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratifie.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing : but many men call it Nephthi.

CHAP. II.

1 What Jeremy the prophet did. 5 How he hid the tabernacle, the ark, and the altar. 13 What Neemias and Judas wrote. 20 What Jafon wrote in five books. 25 And how those were abridged by the authour of this book.

IT is also found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been signified :

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremie came thither, he found an hollow cave, where in he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him, came to mark the way, but they could not finde it.

7 Which when Jeremie perceived, he blamed them, saying, As for that place, it shall be unknown untill the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared that he being wise, offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices : even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias ; and how he founding a library, gathered together the acts of the kings and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost, by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well if ye keep the same days.

17 † We hope also that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven, into the holy place : for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signes that came from heaven, unto those that behaved themselves manfully to their honour for Judaisme : so that being but a few, they overcame the whole country, and chased barbarous multitudes.

22 And recovered again the temple renowned all the world over, and freed the citie, and upheld the laws, which were going down, the Lord being gracious unto them with all favour :

23 All these things (I say) being declared by Jafon of Cyrene in five books, we will assaye to abridge in one volume.

24 For considering the infinite number, and the difficultie which they finde that desire to look into the narrations of the story, for the varietie of the matter,

25 We have been carefull, that they that will reade, might have delight, and that they that are desirous to commit to memory, might have ease, and that all into whose hands it comes, might have profit.

26 Therefore to us that have taken upon us this painfull labour of abridging, it was not easie, but a matter of sweat and watching :

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others : yet for the pleasuring of many, we will undertake gladly this great pains ;

28 Leaving to the authour the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master-builder of a new house must care for the whole building ; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof : even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first authour of the story.

31 But to use brevitie, and avoid much labouring of the work, is to be granted to him that will make an abridgement.

32 Herethen will we begin the story : onely adding thus much to that which hath been said, That it is a foolish thing to make a long prologue, and to be short in the story it self.

CHAP. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon uttereth what treasures are in the temple. 7 Heliodorus is sent to take them away. 24 He is stricken of God, and healed at the prayer of Onias.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnifie the temple with their best gifts ;

3 Inasmuch that Seleucus king of Asia, of his own revenues, bare all the

|| Or, Neemias his company.

† Gr. Now God it is that saved all his people, and rendered the heritage, and the kingdom, and the sanctuary, as he promised in the law : for we hope in God that he will shortly, &c.

|| Or, to deserve well of many.

232 the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governour of the temple, fell out with the high priest about disorder in the cite.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraleas, who then was governour of Celosyria and Phenice,

6 And told him that the treasure in Jerusalem was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the sacrifices was innumerable, and that it was possible to bring all into the kings hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfill the kings purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the cite, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus, son of Tobias, a man of great dignitie, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had commit-

ted it to the holiness of the place, and to the majestic and inviolable sanctitie of the temple, honoured over all the world.

13 But Heliodorus, because of the kings commandment given him, said, That in any wise it must be brought into the kings treasury.

14 So at the day which he appointed, he entred in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests prostrating themselves before the altar in their priests vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then who so had looked the high priest in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agonie of his minde.

17 For the man was so compassed with fear, and horreur of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses ^{to make general supplication.} to the general supplication, because the place was like to come into contempt.

19 And the women girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in, ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands towards heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the ^{† Gr. expecta-} fear of the high priest, being in such an agonie.

22 They then called upon the Almighty Lord, to keep the things committed of trust, safe and sure, for those

those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the ^{|| Or, Lord of our fathers.} Lord of spirits, and the prince of all power caused a great apparition, so that all that presumed to come in with him, were astonishd at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse, had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many fore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him, took him up and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard into the said treasure, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord that had miraculously honoured his own place: for the temple which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus friends, prayed Onias that he would call upon the most High,

to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting lest the king should misconceive, that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men, in the same clothing, appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, inasmuch as for his sake the Lord hath granted thee life.

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men, the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be yet sent once again to Jerusalem, he said,

38 If thou hast any enemy or traitour, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasure, fell out on this sort.

CHAP. IV.

1 Simon [†] *Andereb Onias. 7 Jason by corrupting the king, obtaineth the office of the high priest.*
24 Menelaus greets the same from Jason by the like corruption. 34 Andronicus traitorously murders
v 3.

234 *dereth Onias. 36 The king being informed thereof, causeth Andronicus to be put to death. 39 The wickedness of Lysimachus, by the instigation of Menelaus.*

THis Simon now (of whom we spake afore) having been a bewayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitour, that had deserved well of the cite, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simons faction, murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governour of Celosyria and Phenice, did rage, and increase Simons malice,

5 He went to the king, not to be an accuser of his countrey men, but seeking the good of all, both publick and private.

6 For he saw that it was impossible, that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdome, Jason the brother of Onias, laboured under-hand to be high priest,

8 Promising unto the king by intercession, three hundred and threescore talents of silver, and of another revenue, eighty talents :

9 Besides this, he promised to assigne an hundred and fiftie more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought

his own nation to the Greekish fashion

11 And the royall privileges granted of special favour to the Jews, by the means of John the father of Eupolemus, who went ambassadour to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law.

12 For he built gladly a place of exercise under the towre it self, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason that ungodly wretch, and not high priest :

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawfull allowance in the place of exercise, after the game of *Discus* called them forth ;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamitie came upon them : for they had them to be their enemies and avengers, whose custome they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God; but the time following shall declare these things.

18 Now when the game that was used every fifth year, was kept at Ty-rus, the king being present,

19 This ungracious Jason sent

† special messengers from Jerusalem, † *Gr. who were religious ambassadors.* who were Antiochians, to carry three hundred drachmes of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was

not

not convenient, but to be reserved for other charges.

20 This money then in regard of the sencer, was appointed to Hercules sacrifice; but because of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius the son of Menestheus was sent into Egypt, *† Or, eutbronizing.* for the coronation of king Ptolemeus Philometor, Antiochus understanding him not to be well affected to his affairs, provided for his own safetie : whereupon he came to Joppe, and from thence to Jerusalem :

22 Where he was honourably received of Jason, and of the cite, and was brought in with torch-light, and with great shoutings : and so afterward went with his host unto Phenice

23 Three year afterward Jason sent Menelaus the aforesaid Simons brother, to bear the money unto the king, and to put him in minde of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more then Jason by three hundred talents of silver.

25 So he came with the kings mandate, bringing nothing worthy the high priesthood, but having the furie of a cruel tyrant, and the rage of a savage beast.

26 Then Jason who had undermined his own brother, being undermined by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus got the principallie : but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the citie required it.

28 For unto him appertained the gathering of the customes. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governour of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the kings concubine called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authoritie, for his deputy.

32 Now Menelaus supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus, and the cities round about.

33 Which when Onias knew of a suretie, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to get Onias into his hands ; who being perswaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths ; and though he were suspected by him, yet perswaded he him to come forth of the sanctuarie : whom forthwith he shut up without regard of justice.

35 For the which cause not onely the Jews, but many also of other nations took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the cite, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorrie, and moved to pitie, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacriledges had been committed in the city by Lyfimachus, with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lyfimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lyfimachus armed about three thousand men, and began first to offer violence; one || Auranus being the leader, a man far gone in years, and no less in folly.

|| Or,
Tyrant.

41 They then seeing the attempt of Lyfimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them altogether upon Lyfimachus, and those that set upon them.

42 Thus many of the they wounded, & some they stroke to the ground, and all of them they forced to flee: but as for the church-robber himself, him they killed besides the treasure.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate, pleaded the cause before him:

45 But Menelaus being now convicted, promised Ptolemee the son of Dorymenes, to give him much money, if he would pacifie the king towards him.

46 Whereupon Ptolemee taking

the king aside into a certain gallery, as it were to take the air, brought him to be of another minde:

47 Inasmuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the cite, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus moved with hatred of that wicked deed, caused them, to be honourably buried.

50 And so through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitour to the citizens.

CHAP. V.

2 *Of the signes and tokens seen in Jerusalem. 4 Of the end and wickedness of Jafon. 11 The pursuit of Antiochus against the Jews. 15 The spoiling of the temple. 27 Maccabees flee into the wilderness.*

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of fourty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of souldiers,

3 And troupes of horsemen in array, encountering and running one against another with shakings of shields, and multitude of || pikes, and drawing of || Or, swords, and casting of darts, and glittering of golden ornaments, and harnesses of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus

chus had been dead, Jafon took at the least a thousand men, and suddenly made an assault upon the cite; and they that were upon the walls, being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jafon slew his own citizens without mercy (not considering that to get the day of them of his own nation, would be a most unhappy day for him: but thinking they had been his enemies, and not his countrey men whom he conquered.)

7 Howbeit, for all this he obtained not the principallie, but at the last received shame for the reward of his treason, and fled again into the countrey of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from cite to cite, pursued of all men, hated as a forsaker of the laws, & being had in abomination, as an open || Or, enemy of his countrey, and countrey men, he was cast out into Egypt.

|| Or, executioner.

9 Thus he that had driven many out of their countrey, perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred.

10 And he that had cast out many unburies, had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the kings ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious minde, he took the cite by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houles.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days, four-score thousand, whereof fourty thousand were slain in the conflict; and no fewer fold then slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus that traitour to the laws, and to his own countrey, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And so haughty was Antiochus in minde, that he considered not that the Lord was angry for a while for the sins of them that dwell in the cite, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choole the people for the places sake, but the place for the peoples sake.

20 And therefore the place it self, that was partaker with them of the adversitie that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his minde.

22 And he left governours to vex the nation: at Jerusalem Philip, for his coun-

238 country a Phrygian, and for manners more barbarous then he that let him there:

23 And at Garizim, Andronicus; and besides, Menelaus, who worfe then all the rest, bare an heave hand over the citizens, having a malicious minde against his countrey men the Jews.

24 He sent also that detestable ring-leader Apollonius, with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women, and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy-day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons, slew great multitudes.

† Gr. who was the tenth.
27 But Judas Maccabeus, † with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his companie, who fed on herbs continually, lest they should be partakers of the pollution.

CHAP. VI.

The Jews are compelled to leave the law of God. 4 The temple is defiled. 8 Cruelty upon the people and the women. 12 An exhortation to bear affliction, by the example of the valiant courage of Eleazarus, cruelly tortured.

¶ Antioch: the Lathine interpreters.
¶ Out of Joseph. lib. 12. cap. 7. or, as they were.
NOR long after this, the king sent an old man of Athens, to compell the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupitet Olympius; and that in Garizim, of Jupiter the defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was fore and grievous to the people:

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that, brought in things that were not lawfull.

5 The altar also was filled with profane things which the law forbideth.

6 Neither was it lawfull for a man to keep sabbath-days, or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the kings birth every moneth they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procesion to Bacchus, carrying ivie.

8 Moreover, there went out a decree to the neighbour cities of the † heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: † Gr. Grecians.

9 And who so would not conform themselves to the manners of the Gentiles, should be put to death. Then might a man have seen the present miserie.

10 For there were two women brought, who had circumcised their children, whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves, for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they

they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations whom the Lord patiently forbearth to punish, till they be come to the fullness of their sins, so dealeth he with us,

15 Lest that being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdrawth his mercy from us. And though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swines flesh.

19 But he chooseth rather to die gloriously, then to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things as are not lawfull for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawfull for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them, finde favour.

23 But he began to consider discreetly, and as became his age, and the

excellence of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a childe, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age (said he) in any wife to dissemble, whereby many young persons might think that Eleazar being fourcore years old and ten, were now gone to a strange religion,

25 And so they through mine hypocrisy, and desire to live a little time, and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now manfully changing this life, I will shew my self such an one, as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously, for the honourable and holy laws: and when he had said these words, immediately he went to the torment.

29 They that led him, changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate minde.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body, by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble

240 courage, and a memorial of vertue; not onely unto young men, but unto all his nation.

CHAP. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swines flesh at the kings commandment.

IT came to pals also that seven brethren with their mother were taken, and compelled by the king against the law to taste swines flesh, and were tormented with scourges and whips.

2 But one of them that spake first, said thus, What wouldest thou ask or learn of us? we are ready to die, rather then to transgress the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his bodie, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother, to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comforted in us, as ^{* Deut.} Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be punished throughout every member of thy bodie?

8 But he answered in his own lan-

guage, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven; and for his laws I despise them, and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young mans courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God, to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou dost what thou wilt; yet think not that our nation is forsaken of God.

17 But abide a while, and behold his great power, how he will torment thee, and thy seed.

18 After him also they brought the sixth, who being readie to die, said, Be not deceived without cause: for we suffer these things for our selves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou that takest in hand

hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memorie: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with couragious spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how you came into my wombe; for I neither gave you breath nor life, neither was it I that formed the members of every one of you.

23 But doubtless the Creatour of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as you now regard not your own selves for his laws sake.

24 Now Antiochus thinking himself despised, and suspecting it to be a reproachfull speech, whilest the youngest was yet alive, did not onely exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her, that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing her self towards him, laughing the cruel tyrant to scorn, spake in her countrey language on this manner, O my son,

have pity upon me that bare thee nine moneths in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee my son, look upon the heaven, and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentour, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the kings commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgement of almighty God, who seeth all things.

36 For our brethren who now have suffered a short pain, are dead under Gods covenant of everlasting life: but thou through the judgement of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my bodie and life for the laws of our fathers, beseeching God that he would speedily be mercifull unto our nation, and that thou by torments

and plagues mayest confesse, that he alone is God;

38 And that in me, and my brethren, the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king being in a rage, handled him worse then all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

1 Judas gathereth an host. 5 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight, 28 and divideth the spoils. 30 Other enemies are also defeated, 35 and Nicanor fleeth with grief to Antioch.

Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was troden down of all, and also pitié the temple, profaned of ungodly men,

3 And that he would have compassion upon the cite, sore defaced and ready to be made even with the ground, and hear the bloud that cried unto him,

4 And remember the wicked slaughter of harmles infants, and the blaphemies committed against his name, and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his companie about him, he could not be withstood by the heathen: for the

wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, & got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night, for such privy attempts, inasmuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemus the governour of Celosyria and Phenice, to yeeld more aid to the kings affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer then twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joyned also Gorgias a captain, who in matters of war had great experience

10 So Nicanor undertook to make so much money of the captive Jews as should defray the tribute of two thousand talents, which the king was to pay to the Romanes.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the almighty God.

12 Now when word was brought unto Judas of Nicanors coming, and he had imparted unto those that were with him, that the armie was at hand,

13 They that were fearfull, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others fold all that they had left, & withall besought the Lord to deli-

ver

ver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious names sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terrour of the enemies, nor to fear the great multitude of the heathen, who came wrongfully against them, but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the cite, whereof they made a mockerie, and also the taking away of the government of their forefathers:

18 For they (said be) trust in their weapons, and boldness; but our confidence is in the almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourcore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws, and the countrey, he divided his army into four parts:

22 And joynd with himself his

own brethren, leaders of each band, to wit, Simon & Joseph, & Jonathan, giving each one fifteen hundred men,

23 Also be appointed Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himself leading the first band, he joynd battel with Nicanor.

24 And by the help of the Almighty, they flew above nine thousand of their enemies, and wounded and maimed the most part of Nicanors host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time, they returned.

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yeelding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the mercifull Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they flew above twenty thousand, and very easily got high and strong holds, and divided amongst themselves many spoils more, and made the maimed, orphans, widows, yea and the aged also, equal in spoils with themselves.

31 And when they had gathered their

x 2.

That is, the enemies armour.

Or, lamed with tortures.

Or, lamed.

their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at such time as he kept the feast for the victory in their own country, they burnt Callisthenes that had set fire upon the holy gates, who was fled into a little house, and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them of whom he made least account, and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour for that his host was destroyed.

36 Thus he that took upon him to make good to the Romanes, their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

1 Antiochus is chased from Persopolis. 5 He is stricken with a sore disease, 14. and promiseth to become a Jew. 28 He dieth miserably.

|| Or, disorderly.

ABOUT that time came Antiochus with dishonour out of the country of Persia.

2 For he had entred the city called Persopolis, and went about to rob the temple, and to hold the citie, whereupon the multitude running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisable plague: for as soon as he had spoken these words, a pain of the bowels that was remediless, came upon him, and foretokens of the inner parts;

6 And that most justly: for he had tormented other mens bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his bodie were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horrid litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, & while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noysome to all his armie.

10 And

10 And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place) he would set at liberty.

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wilde beasts, he would make them all equals to the citizens of Athens.

|| Or, Antioch.

16 And the holy temple which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, & go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus king & governour,

to the good Jews his citizens, witheth much joy, health and prosperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour, and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safetie of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countreys, appointed a successeur,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom the state was left, might not be troubled.

|| Or, common affairs.

25 Again, considering how that the princes that are borderers and neighbours unto my kingdome, wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth.

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithfull to me and my son.

27 For I am perswaded that he understanding my minde, will favourably & graciously yeeld to your desires.

|| Or, following.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

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28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange countrey in the mountains.

29 And Philip that was brought up with

246 with him, carried away his body, who also fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. 16 Judas winneth their holds. 19 Timotheus and his men are discomfited. 35 Gazara is taken, and Timotheus slain.

NOW Maccabeus and his company, the Lord guiding them, recovered the temple, and the cite.

2 But the altars which the heathen had built in the open street, and also the chappels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones, they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous & barbarous nations

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lyfias over the affairs of his realm, and appointed him chief governour of Celosyria and Phenice.

12 For Ptolemeus that was called Macron, choosing rather to do justice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the kings friends, before Eupator, and called traitour at every word, because he had left Cyprus that Philometor had committed unto him, & departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governour of the holds, he hired fouldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans.

17 And assaulding them strongly, they wan the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer then twentie thousand.

18 And because certain (who were no less then nine thousand) were fled toge-

|| Or, and not bearing his authority as it becometh a noble man. || Or, strong places.

together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enow to besiege them, and departed himself unto those places which more needed his help.

|| Or, Simon.

20 Now || they that were with Simon, being led with covetousness, were perfwaded for money (through certain of those that were in the castle) and took seventy thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governours of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitours, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more then twenty thousand.

24 Now Timotheus whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

|| Or, Maccabeus and they that were with him.

25 But when he drew near, || they that were with Maccabeus, turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loyns with sackcloth,

26 And fell down at the foot of the altar, and besought him to be mercifull to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the cite: and when they drew near to their enemies, they kept by themselves.

* Deut. 28.

28 Now the sun being newly risen, they joyned both together; the one part having together with their vertue, their refuge also unto the Lord, for a || pledge of their success and victory: the other side making their rage leader of their battel.

|| Or, warrant, or surety.

29 But when the battel waxed strong, there appeared unto the enemies from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governour.

33 But they that were with Maccabeus, laid siege against the fortres courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early, twenty young men of Maccabeus company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withall.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towres, and kindling fires, burnt the blasphemers alive; and others broke open the gates, and having received in the rest of the army, took the city,

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord, with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

3 *Lysias thinking to get Jerusalem, 8 is put to flight. 16 The letters of Lysias to the Jews: 22 of the king unto Lysias, 27 and to the Jews: 34 of the Romanes to the Jews.*

† Gr.
tutor.

NOT long after this, Lysias the kings † protectour and cousin, who also managed the affairs, took fore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horse-men, he came against the Jews, thinking to make the city an habitation of the Gentiles,

|| Or,
Grecians.

3 And to make a gain of the temple, as of the other chappels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horse-men, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid fore siege unto it.

|| Maccabeus and his company.

6 Now when || they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other, that they would jeopard themselves together with him, to help their brethren: so they went forth together with a willing minde.

8 And as they were at Jerusalem, there appeared before them, on horseback, one in white clothing, shaking his armour of gold.

9 Then they praised the mercifull God all together, and took heart, inso much that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was mercifull unto them.

11 And giving a charge upon their enemies, like lions, they slew eleven thousand footmen, and sixteen hundred horse-men, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And perswaded them to agree to all reasonable conditions, and promised that he would perswade the king, that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being carefull of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting.

17 John and Ablalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then you will keep your selves

selves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to these, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month || Dioscorinthius.

|| Or,
Dyscorios.

22 Now the kings letter contained these words: King Antiochus unto his brother Lysias sendeth greeting.

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custome of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our minde is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customes of their forefathers.

|| Or,
give them assurance.

26 Thou shalt do well therefore to send unto them, and || grant them peace, that when they are certified of our minde, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews.

28 If ye fare well, we have our desire, we are also in good health.

29 Menelaus declared unto us, that your desire was to return home; and to follow your own business:

30 Wherefore they that will de-

part shall have safe conduct, till the thirtieth day of Xanthicus with securitie.

31 And the Jews shall use their own kinde of meats, and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of the month || Xanthicus.

|| Or,
April.

34 The Romanes also sent unto them a letter containing these words: Quintus Memmius, and Titus Manlius || ambassadours of the Romanes, || Or; send greeting unto the people of the Jews.

|| Confuls.

35 Whatsoever Lysias the kings cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after you have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your minde.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

CHAP. XII.

1 *The kings lieutenants vex the Jews. 3 They of Joppe drown two hundred Jews. 6 Judas is avenged upon them. 11 He maketh peace with the Arabians, 16 and taketh Caphis. 22 Timotheus armies overthrowen.*

WHEN these covenants were made, Lysias went unto the king; and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governour of Cyprus,

250 prus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less then two hundred of them.

5 When Judas heard of this cruelty done unto his countreymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the cite of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem, two hundred and fourty furlongs off.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, no fewer then five thousand men on foot, and five hundred horse-men of the Arabians set upon him.

11 Whereupon there was a very sore battel; but Judas side by the help of God got the victorie; so that the Nomades of Arabia, being overcome, besought Judas for peace, pro-

misif both to give him cattel, and to pleasure him otherwise.

12 Then Judas thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong cite, which was fenced about with walls, and inhabited by people of divers countreys; and the name of it was Caspis.

14 But they that were within it, put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely towards them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas, with his company, calling upon the great Lord of the world (who without any rams or engines of war, did cast down Jericho in the time of Joshua) gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, inso much that a lake two furlongs broad, near adjoyning thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fiftie furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus captains, went forth, and slew those that Timotheus had left in the fortres, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred

|| Or, went from place to place with their families and cattle.

|| Josiphus and Sosipater.

dred and twentie thousand men of foot, and two thousand and five hundred horse-men.

21 Now when Timotheus had knowledge of Judas coming, he sent the women and children, and the other baggage unto a fortres called Carnion: (for the town was hard to besiege, and uneasie to come unto, by reason of the straitness of all the places.)

22 But when Judas his first band came in fight, the enemies (being smitten with fear and terrour, through the appearing of him that seeth all things) fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover, Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.

25 So when he had assured them with many words, that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host towards Ephron, a strong cite, wherein Lytias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: where-

|| That is, Pegasus.

in also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the strength of his enemies) they wan the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversitie;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast called Pentecost, they went forth against Gorgias the governour of Idumea,

33 Who came out with three thousand men of foot, and four hundred horse-men.

34 And it happened that in their fighting together, a few of the Jews were slain.

35 At which time, Dositheus, one of Bacenors companie, who was on horse-back, and a strong man, was still upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that cursed man alive, a horse-man of Thracia coming upon him, smote off his shoulder, so that Gorgias fled unto Marila.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord that he would shew himself to be their helper, and leader of the battel.

37 And with that he began in his own language, and sung psalms with a loud voice, & rushing unawares upon Gorgias men, he put them to flight.

38 So

|| Or, with a purpose to returne.

|| Or, put by his arm; or, wounded him in the shoulder; or, strook him in the shoulder.

CHAP. XIII.

Eupator invadeth Judea. 15 Judas by night slayeth many. 18 Eupators purpose is defeated. 23 He maketh peace with Judas.

IN the hundred fourtie and ninth year it was told Judas that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lyfias his protectour, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horf-men five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alfo joyned himself with them, and with great difimulation encouraged Antiochus, not for the fagegard of the countrey, but because he thought to have been made governour.

4 But the King of kings moved Antiochus minde againft this wicked wretch, and Lyfias informed the king that this man was the caufe of all mischief, fo that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a towre of fiftie cubits high, full of afhes, and it had a round inftrument which on every fide hanged down into the afhes.

6 And whofoever was condemned of facriledge, or had committed any other grievous crime, there did all men thruft him unto death.

7 Such a death it happened that wicked man to die, not having fo much as burial in the earth, and that moft juftly.

8 For infomuch as he had committed many fins about the altar, whole fire and afhes were holy, he received his death in afhes.

9 Now the king came with a barbarous and haughty minde, to do far worfe

worfe to the Jews then had been done in his fathers time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alfo help them, being at the point to be put from their law, from their countrey, and from the holy temple:

11 And that he would not fuffer the people, that had even now been but a little refrefhed, to be in fubjection to the blafphemous nations.

12 So when they had all done this together, and befought the mercifull Lord with weeping and fasting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they fhould be in a readinefs.

13 And Judas being apart with the elders, determined, before the kings hofit fhould enter into Judea and get the citie, to go forth and trie the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his fouldiers to fight manfully, even unto death, for the laws, the temple, the citie, the countrey, and the common-wealth, he camped by Modin.

15 And having given the watchword to them that were about him, Victory is of God, with the moft valiant and choice young men, he went into the kings tent by night, and flew in the camp about four thousand men, and the chiefeft of the elephants, with all that were upon him.

16 And at laft they filled the camp with fear and tumult, and departed with good fuccels.

17 This was done in the break of the day, becaufe the protection of the Lord did help him.

18 Now when the king had ta-

ken a tafte of the manlinefs of the Jews, he went about to take the holds by policie,

19 And marched towards Bethfura, which was a ftrong hold of the Jews: but he was put to flight, failed, and loft of his men.

20 For Judas had conveyed unto them that were in it, fuch things as were neceffary.

21 But Rhodocus, who was in the Jews hofit, difclofed the fecrets to the enemies; therefore he was fought out, and when they had gotten him they put him in prifon.

22 The king treated with them in Bethfura the fecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip who was left over the affairs in Antioch was desperately bent, confounded, intreated the Jews, fubmitted himself, and fwore to all equal conditions, agreed with them, and offered facifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governour from Ptolemais unto the Gerthenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they ftormed becaufe they would make their covenants void.

26 Lyfias went up to the judgement-feat, faid as much as could be in defence of the caufe, perfwaded, pacified, made them well affected, returned to Antioch. Thus it went touching the kings coming and departing.

CHAP. XIII.

6 Alcimus accufeth Judas. 18 Nicanor maketh peace with Judas. 29 He feeketh to take Razis, 46 who, to efcape his hands, killeth himfelf.

AFTER three years was Judas informed that Demetrius the fon of Seleucus, having entred by the haven of Tripolis with a great power and navie,

2 Had

252

|| Or,
at fuch
time,
&c.

* Deut.
27-7.

|| Or,
had had
a little
refpit.

|| Or,
Lord.

253

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2 Had taken the country, and killed Antiochus, and Lyfias his protectour.

3 Now one Alcimus, who had been high priest, and ~~had~~ defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

|| Or, thought to be of the temple.

5 Howbeit having gotten opportunities to further his foolish enterprise, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto,

6 Those of the Jews that be called Asideans (whose captain is Judas Maccabeus) nourish war and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestours honour (I mean the high priesthood) am now come hither:

8 First verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery, through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation which is pressed on every side, according to the clemencie that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of

him, but others of the kings friends being maliciously set against Judas, did more intently Demetrius.

12 And forthwith calling Nicanor who had been master of the elephants, and making him governour over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanors coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

|| Or, were joynted to them.

16 So at the commandment of the captain, they removed straightways from thence, and came near unto them, at the town of Dessau.

17 Now Simon, Judas brother, had joyned battel with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless, Nicanor hearing of the manliness of them that were with Judas, and the courageousnes that they had to fight for their country, durst not trie the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one minde, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the

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the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treacherie should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem; and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the state; for that he had ordained Judas, a traitour to his realm, to be the kings successeur.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanors hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched this time to accomplish this thing by policie.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly then he was wont, perceiving that such sowre be-

haviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas policie, came into the great and holy temple, and commanded the priests that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner, If you will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

† Gr. bound.

34 After these words he departed. Then the priests lift up their hands towards heaven, and besought him that was ever a defender of their nation, saying in this manner,

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor, one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaisme, and did boldly jeopard his body and life with all vehemencie for the religion of the Jews.

39 So Nicanor willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him.

2 Had taken the countrey, and killed Antiochus, and Lysias his protectour.

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26 But Alcimus perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the state; for that he had ordained Judas, a traitour to his realm, to be the kings successeur.

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29 But because there was no dealing against the king, he watched his time to accomplish this thing by policie.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly then he was wont, perceiving that such sowre be-

haviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas policie, came into the great and holy temple, and commanded the priests that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

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34 After these words he departed. Then the priests lift up their hands towards heaven, and besought him that was ever a defender of their nation, saying in this manner,

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor, one Razis, one of the elders of Jerusalem, a lover of his countrey-men, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaisme, and did boldly jeopard his body and life with all vehemencie for the religion of the Jews.

39 So Nicanor willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him.

|| Or, thought to be of the temple.

|| Or, lived together with him.

|| Or, were joyned to them.

Gr. bound.

40 For he thought, by taking him, to do the Jews much hurt.

41 Now when the multitude would have taken the towre, and violently broken into the utter door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, then to come into the hands of the wicked, to be abused otherwise then befemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully amongst the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up, and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng, & standing upon a steep rock,

46 When as his blood was now quite gone, he pluckt out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life & spirit to restore him those again, he thus died.

CHAP. XV.

5 Nicanors blasphemie. 8 Judas encourageth his men by his dream. 28 Nicanor is slain.

BUT Nicanor hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless, the Jews that were compelled to go with him, said, O destroy not so cruelly and barbarously, but give honour to that day, which he that seeth all things, hath honoured with holiness above other days.

3 Then the most ungracious

wretch demanded, if there were a mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the kings business: yet he obtained not to leave his wicked will done.

6 So Nicanor in exceeding pride and haughtiness, determined to set up a publick monument of his victorie over Judas & them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victorie and aid which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withall putting them in minde of the battels that they won afore, he made them more cheerfull.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falshood of the heathen, and the breach of oathes.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that he told them a dream worthy to be beleaved, as if it had been so indeed, which did not a little rejoyce them.

12 And this was his vision, That Onias, who had been high priest, a vertuous and a good man, reverend in conversation, gentle in condition, well

well spoken also, and exercised from a childe in all points of vertue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderfull and excellent majestie.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the prophet of God.

15 Whereupon, Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to trie the matter by conflict, because the citie, and the sanctuary, and the temple were in danger.

18 For the care that they took for their wives and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the citie took not the least care, being troubled for the conflict abroad:

20 And now when as all looked what should be the triall, and the enemies were already come near, and the armie was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands towards heaven, and called

upon the Lord, that worketh wonders, knowing that victorie cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy.

22 Therefore in his prayer he said after this manner, O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib, an hundred fourscore and five thousand.

23 Wherefore now also, O Lord of heaven, send a good angel before us, for a fear and dread unto them.

24 And through the might of thine arm, let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him, came forward with trumpets and songs.

26 But Judas and his companie encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less then thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battel was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout, and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens, both in bodie and minde, and who continued his love towards his countrey men all his life, commanded to strike off Nicanors head, and his hand, with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he

sent for them that were of the towre,

32 And shewed them vile Nicanors head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanors head upon the towre, an evident and manifest signe unto all of the help of the Lord.

36 And they ordained all with a

common decree, in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the citie in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtfull to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so, speech finely framed, delighteth the ears of them that reade the story. And here shall be an end.

The end of the Apocrypha.

